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A COMPARISON OF RECEPTIVITY TO THE DEDUCTIVE AND INDUCTIVE
METHODS OF PREACHING IN THE PIONEER MEMORIAL CHURCH

Andrews University

D.MIN. 1986

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**Andrews University
Seventh-day Adventist Theological Seminary**

**A COMPARISON OF RECEPTIVITY TO THE DEDUCTIVE
AND INDUCTIVE METHODS OF PREACHING
IN THE PIONEER MEMORIAL CHURCH**

**A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
Dwight K. Nelson**

May 1986

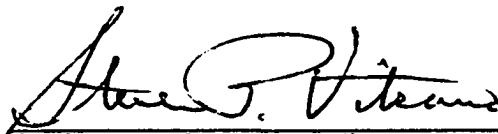
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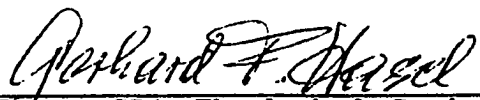
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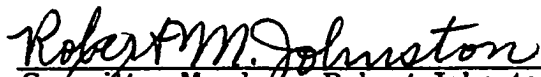
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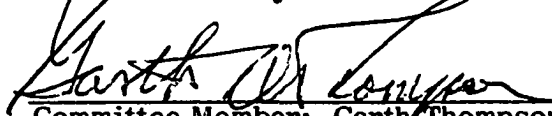
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16 May 1986
Date approved

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ABSTRACT

**A COMPARISON OF RECEPTIVITY TO THE DEDUCTIVE
AND INDUCTIVE METHODS OF PREACHING
IN THE PIONEER MEMORIAL CHURCH**

by

Dwight K. Nelson

Chairman: Steven P. Vitrano

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

**Title: A COMPARISON OF RECEPTIVITY TO THE DEDUCTIVE AND
INDUCTIVE METHODS OF PREACHING IN THE PIONEER MEMORIAL
CHURCH.**

Name of Researcher: Dwight K. Nelson

Name and degree of chairman: Steven P. Vitrano, Ph.D.

Date completed: May 1986

Problem

There are two basic methods into which all preaching falls, deduction and induction. Homiletical literature advocating either method extols the virtues of the one over the other. However, such literature offers little supportive data based upon listener responses and preferences. An historical survey of preaching reveals that the preaching of Jesus and the apostles in the New Testament was dominantly inductive, whereas the preaching of the post-New Testament church has been generally deductive. Therefore,

it was the task of this project to seek listener response to deductive and inductive preaching in the Pioneer Memorial Church in order to ascertain listener preference for one or the other of these two sermonic methods.

Methods

Eight sermons, preached in Pioneer Memorial Church during the fall of 1985, intentionally alternated between the deductive and inductive methods. A group of randomly selected listeners reacted to each sermon through a standard evaluative questionnaire. Based upon their responses, listener preference for deductive and inductive preaching was ascertained.

Results

The response of the listeners has conformed to the expectations of some of the homiletical literature. On the other hand, it was discovered that in numerous instances the listeners in Pioneer Memorial Church demonstrated a wide range of responses and preferences that prevents any categorical advocacy of one method over the other. This opportunity to establish a dialogical relationship with certain parishioners of the congregations has resulted in a growing awareness that pastoral preaching must reflect the inherent diversity and differing preferences within the congregation.

Conclusions

The responses of the listeners in this project indicate that the choice of sermonic method alone is not the determinative factor in eliciting a prescribed listener response. While it may be concluded that a slightly greater degree of listeners preferred the inductive method over deduction, it is clear that in fact listeners prefer a combining of deductive and inductive

preaching. Any homiletical strategy for the future must incorporate both methods consistently and regularly in order for the Word of God to be effectively communicated in Pioneer Memorial Church.

IN DEDICATION

**The preaching of my father
and the praying of my mother
have indelibly shaped my life
and ministry.
For that cherished legacy these pages
are dedicated to them.**

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PREFACE

The mystery of preaching, as James Black once described it,¹ cannot be contained within the covers of any publication or within the confines of any project. And yet, the preaching project that is reported in the following pages is an admitted effort to deal in the wares of this sanctum mysterium. That the mystery trembled in the experience of this project but seems woefully absent in this expression of the project perhaps is no surprise. After the days and hours and weeks and months that have left their notches on the lintel of this effort, it is not surprising, least of all to me, that the mystery with which I struggled may be apparent only by its absence.

What follows is a personal pilgrimage through preaching. But through, it is not. For as in life, so the pilgrimage of preaching terminates only in its cessation. But this project report in itself represents a sort of closure. It is the closure of an experiment that promises the renewal of an experience, an experience with deductive and inductive preaching.

The report of this project is written in two different persons. The introduction and the narration of the project's development in chapter three are written in the first person. Those two chapters allow me to tell the story of this project from its inception to its conclusion with perspectives that are necessarily personal. The chapters that report the

¹James Black, The Mystery of Preaching, edited by Peter Cotterell (Grand Rapids: Zondervan Publishing House, 1978).

theoretical, historical, and analytical comparisons of the project are written in the third person to reflect the objectivity that empirical reporting required.

Regarding a definition of terms, deduction and induction are defined in the first pages of the next two chapters. The name of my congregation is the Pioneer Memorial Church. But in this report it is also referred to as the Pioneer church, Pioneer Memorial, or PMC, the 2800-member Seventh-day Adventist congregation on the campus of Andrews University in Berrien Springs, Michigan. To refer to them as "my" congregation is a high honor that I humbly but happily cherish. They, and in particular the group of anonymous listeners who participated in this project, have my deep appreciation for making this report possible.

There are some members of this parish who deserve grateful acknowledgment. Lydia Tkachuck brought her touch of gracious warmth to the telephone canvass of an interminably long list of random listeners for this project. Her cheerful willingness to help her beleaguered pastor will not be forgotten. Nor will Peggy Dudley's Christmas offer to take 430 handwritten questionnaires and, response by response, enter their data in the church computer. Her many hours behind a keyboard and monitor greatly abbreviated what first appeared would be an endless process. Her kindness and computer acumen were indeed a Godsend. Lorena Bidwell, professor for computer science at Andrews University, befriended this struggling computer novice, and cheerfully volunteered her out-of-class hours to transform reams of computer data into a neatly organized tabulation of the questionnaire responses. Her professional expertise was a guiding hand through the maze of computer technology. My secretary, Beryl Johnson, struggled with pages of rough draft illegibility to help me initiate the long writing journey and

Joyce Jones painstakingly edited the entire report with a helpful eye on the impending deadline. Pat Saliba graciously accepted a harried string of deadlines as she meticulously moved through the many drafts to professionally produce this final manuscript. I owe my grateful appreciation to all of them.

My committee chairman, Dr. Steven P. Vitrano, has been both a counselor and a colleague. His profession as a teacher of preaching and preachers has been invaluable, as have been our conversations about philosophy and ecclesiology as we shared the mutual interests of churchmen. I will always be grateful for his professional guidance and his personal friendship. That same thanks is also expressed to Dr. Robert Johnston, whose theological sensitivity to preaching has modeled a spirit of precision for me. As my former academy principal, Dr. Garth Thompson's friendship has spanned nearly two decades. Now, as a colleague he has kindly as a reader on my committee. Grateful appreciation also goes to Dr. Arnold Kurtz. He has been both a professional model and a personal mentor. It was a borrowed book from him that began my quest for this project. His quiet friendship has blessed my ministry.

Finally, my most grateful acknowledgment goes to my dearest companions in this pilgrimage of preaching--my family. In an act of grace they have waived the right to be absent from my preaching. Surely there is an eternal reward for the family of the preacher. And so to my wife, Karen, who has made this pilgrimage seem "like only a few days" (Gen 29:20, NIV), and Kirk, who has let his dad disappear for some Sundays and weeks in the library, and Kristin, whose recent debut into this life

and this home has added a new note of joy to this final writing, I owe
an eternal debt of loving gratitude.

INTRODUCTION

Statement of Need

The Need for Comparison

Since the beginning of human communication, deduction and induction have existed as the two basic methods or patterns of thought and speech.¹ Deduction is that pattern of communication that states its main premise (central idea) at the beginning of the communication process and then proceeds to prove, establish, and defend that point.² In contrast, induction is that process in reverse: the main point or premise is arrived at or stated at the end of the communication process, with evidence that would establish or warrant the premise being examined or considered first.³

My formal introduction to deduction and induction, however, was a recent one. In March 1984, a professor friend loaned me his copy of Ralph and Gregg Lewis' Inductive Preaching. While homiletics texts during seminary classwork years earlier had noted the presence of deduction and induction in homiletical methodology, Lewis' book was the first comprehensive discussion and comparison of these two methods that I had read. Deduction and induction may have existed from time immemorial; but this was the

¹Ralph Lewis and Gregg Lewis, Inductive Preaching: Helping People Listen (Westchester, IL: Crossway Books, 1983), p. 35.

²Chapter 1 of this project report offers a formal theoretical definition and comparison of these two methods of communication.

³Lewis and Lewis, p. 43.

first time I discovered that these two methods existed in my own preaching as well.

When I finished reading Lewis' study, I faced what for me became an inescapable question: Which method of preaching, deductive or inductive, is the best? Lewis' title and his text both made clear his declared preference.¹ But theoretical expression and practical experience are two different matters. I kept wondering which sermonic method would be most effective in my own parish and preaching, and do the listeners in the Pioneer Memorial Church (PMC) have a preferred method?

I had been preaching both deductively and inductively from the Pioneer pulpit prior to reading Lewis; however, I did not intentionally select either the deductive or the inductive methods. In fact, I was not actively not actively aware of the choice. Rather, I was varying my preaching methods between expository preaching from single passages (verse by verse expositions) and occasional narrative or story preaching from biblical incidents or parables. No conscious choice or decision influenced me to use deduction or induction. Then came Lewis. Then came my questions.

As I read and reviewed homiletical literature, both past and contemporary, I observed that much in the field of homiletics dealt with various styles of deductive preaching. It appeared that inductive preaching had not received the same degree of emphasis. By further examining the homiletic tomes (as chapter 1 reports), I discovered that in more recent years a growing new emphasis on inductive preaching has begun. But how do these two methods compare in terms of listener reaction?

¹An examination of homiletical literature for methodological trends and preferences is offered in chapter 1.

The need to find an answer to that question led me to this project. Already I was experimenting with a contrast of deductive and inductive preaching, but I wanted a formal opportunity to empirically compare the deductive and inductive methods of preaching in Pioneer. Even with the growing awareness and advocacy of the inductive method, there seemed to be little study available describing listener response and reaction to the inductive process as compared with the deductive method. I wanted to know how listeners would respond to these two basic sermonic methods as they were compared in Pioneer Memorial Church.

Need for Dialogue

A second need this project would help fill was the need for dialogical preaching in Pioneer. "Ideally, it preaching is a joint venture of preacher and congregation."¹ Heretofore my preaching at Pioneer was a fairly one-sided affair. Except for the passing comments by parishioners at the door following my sermon or the conjugal criticisms that my wife gently shard with me when I had sufficiently recovered from the preaching event, I realized that there was little opportunity to solicit the responses of the listeners and worshipers at Pioneer from Sabbath to Sabbath. Yet the homiletical literature was clearly calling for a renewal of this dialogical preaching. "True preaching is always dialogical."² Dietrich Ritschl's declaration was just as clear: "The whole church is called to participate in the

¹William L. Malcomson, The Preaching Event (Philadelphia: Westminster Press, 1968), p. 9.

²John R. W. Stott, Between Two Worlds (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 60.

office of proclamation which is held by Jesus Christ alone."¹ Who is to participate? "The renewal of preaching depends on the participation of laity as well as the work of clergy."² Reuel Howe was stronger: "Preaching must have the quality of dialogue, otherwise it will be arrogant and untrustworthy, or remain simply a statement abstracted from life."³ Even more pointedly he wrote: "Some of the weakness of preaching stems from the fact that it has been thoroughly clericalized and made the exclusive responsibility of the ordained minister."⁴ I certainly wanted none of that exclusivity. So by soliciting listener response to my preaching, this project would help meet that need for dialogue that I was sensing between pulpit and pew in my preaching.

The Need for Understanding

Herein lies the tragedy of the age: not that men are poor--all men know something of poverty; not that men are wicked--who is good? Not that men are ignorant--what is truth? Nay, but that men know so little of men.

Those words of William E. B. DuBois seem to give expression to a third need of the pastor who preaches in PMC. Standing in the pulpit from Sabbath to Sabbath and gazing out upon a sea of faces makes me painfully aware

¹Dietrich Ritschl, A Theology of Proclamation (Richmond, VA: John Knox Press, 1960), p. 7.

²Chester A. Pennington, God Has a Communication Problem (New York: W. Clement Stone, 1976), p. 14.

³Reuel Howe, Partners in Preaching: Clergy and Laity in Dialogue (New York: Seabury Press, 1967), p. 46.

⁴Ibid., p. 25.

⁵W. E. Dubois, cited in Gail E. Myers & Michele Toleda Myers, Communicating When We Speak (New York: McGraw-Hill Book Co., 1975), p. 43.

of how inadequate is my knowledge of my congregation; I sense that I too "know so little of men" and women and children who come for each worship celebration.¹ There is such a diversity in Pioneer.

Charles Kemp's words seem descriptive of that diversity:

It is quite possible, in fact in many cases it is a reality, that the Ph.D., the college president, the professional man may sit across the aisle from the man who spent his school years in the slow-learning class or the school for the retarded. They have different interests, different backgrounds, a different vocabulary, and different capacities to understand and grasp ideas, but the pastor must have a message for both of them.²

Kemp continues, "This diversity is one of the problems of the pastoral ministry. . . . The pastor must preach to them all--to do so, with meaning and power, is his great privilege and responsibility."³ The sense of responsibility I feel to Pioneer's rich, multifaceted diversity is one I cannot escape. How well I know that

it is insufficient for the man in the pulpit to look at his hearers once a week and rationalize that they are all the same in the eyes of God--and then proceed to communicate as though the people were all of one age, sex, marital status,⁴ economic status, educational level, and political or religious ideology.

Faced with the inherent diversity in this multi-leveled institutional university congregation, how shall the Good News of the Word of God be communicated so that through the preaching event the hearer shall hear (Rom 10)? This project would provide an opportunity to compare the responses of a diversity of listeners in PMC to better understand how

¹Ibid.

²Charles F. Kemp, ed., Pastoral Preaching (St. Louis, MO: Bethany Press, 1963), p. 24.

³Ibid., p. 29.

⁴Wayne C. Mannebach and Joseph M. Mazza, Speaking from the Pulpit (Valley Forge, PA: Judson Press, 1969), p. 11.

the various constituencies in Pioneer react to my deductive and inductive preaching. Thus the project would help meet a fundamental need for understanding some of this congregation's inherent diversities.

Task

In the light of these needs and in order to meet them, the task of this project became an effort to evaluate listener response in PMC with respect to these two sermonic methods and to ascertain listener preference for them.

"Preaching is meant to be communication."¹ It became clear that this project would need to open up a dialogue or channel of communication with a select group of listeners in PMC who could respond to a series of deductive and inductive sermons. It was apparent that any contribution to the preaching event in Pioneer would necessitate more than my being able to simply understand the differences between these two methods of preaching. This theoretical understanding that the project would require could only serve my pilgrimage in preaching if it was wedded with effective utilization. The task of the project, therefore, was to blend a theoretical grasp of the two methodologies with a pragmatic application and practical demonstration of them in the preaching I would undertake for the project.

Thus, my project was formulated to include:

1. A careful review of the homiletical literature on deductive and inductive preaching to ascertain essential parameters, criteria, and content for this project
2. The random selection of a small group of listeners in PMC

¹Howe, p. 41.

who would reflect the age, gender, and classification (their station in life) diversity of the university congregation

3. The preparation of a standard evaluative form that would be used by the listening feedback group to respond to the deductive and inductive preaching

4. A series of sermons that would be preached in the worship context, in which both sermon methods would be demonstrated for the evaluative reaction of the listening/feedback group (The sermons would not be identified to the listeners in terms of the particular sermon methodology being utilized.)

5. A group meeting of the selected listeners with my project committee chairman where the verbal reactions and responses of the listeners to the two methods and the sermon series could be shared and recorded.

6. The categorization of the listeners' responses in the standard evaluative forms, so that the data might be studied and conclusions formed to guide a continuing homiletical strategy for preaching in the Pioneer Memorial Church.

Through this task there would be an intentional immersion into the deductive and inductive methods of preaching, thus hopefully widening my homiletical proficiency in communicating the Word of God with my congregation. By utilizing a listening/feedback group within the congregation, the task of this project would also expose me to a dialogical approach to preaching, which in turn could become the basis for further dialogical interaction with the Pioneer listeners in the future. Thus through the preaching and the listening, the task of this project would enable me to evaluate

listener response to and preference for the deductive and inductive methods of preaching.

Parameters

The Pioneer Memorial Church

This project unfolded and developed within the confines of certain parameters and limitations. First, it dealt specifically with the PMC congregation that worships on the campus of Andrews University in Berrien Springs, Michigan. The unique setting of this Seventh-day Adventist university-community congregation was the context for my preaching experimentation. While similarities shared by every congregation and while certain findings of this project may be applicable beyond the borders of this parish, nevertheless my efforts and study focused specifically and exclusively on the preaching event in the Pioneer Church. Consequently, the conclusions of this project are primarily applicable to this congregation.

Liturgical Preaching

Second, the preaching evaluated in this project would only be in the context of the liturgical gathering of this congregation in the two Sabbath morning worship celebrations in this church. Although Wednesday evening Celebration Break is also a preaching service, and during the fall series, it joined the Sabbath morning sermons in studying the book of Ephesians, it was not the context for the preaching evaluation of this project.

Theological Presuppositions

A third parameter for this project was the presuppositions that it accepted. One basic premise was that preaching is a dialogical event that

involves the preacher and the listener in encountering the Word of God.

Karl Barth wrote:

Preaching is the Word of God which he himself has spoken; but God makes use, according to his good pleasure, of the ministry of a man who speaks to his fellow man, in God's name, by means of a passage from Scripture.¹

No attempt was made during this project to assert or validate the presupposition of the dialogical nature of preaching between the preacher and the parishioner or between God and man. This project assumed or presupposed a theology of preaching that considers this vehicle of divine-human communication critically essential to the soteriological mission of the church, for

how, then, can they call on the one they have not believed in?
And how can they believe in the one of whom they have not heard?²
And how can they hear without someone preaching to them?

These presuppositions have been clearly enunciated in numerous homiletical sources and are accepted without further elaboration.

Empirical Limitations

A final parameter concerns the empirical research incorporated in this project. In the theoretical and historical comparisons of the deductive and inductive methods of preaching, the surveys of homiletical and historical literature are not exhaustive or comprehensive. The purpose of both the homiletical and historical reviews is to provide a sufficient sample of preaching theory and preaching practice to indicate general trends in the emphases that deductive and inductive preaching have received. For the empirical

¹Karl Barth, Prayer and Preaching (London: SCM Press, 1964), p. 65.

²Rom 10:14, NIV.

study and evaluation of the listeners' responses through the standard evaluation forms, the data are examined and compared by percentages. The percentages were calculated through a computer tally of the data and are the sole basis for a comparative evaluation of the listeners' responses in this project. These empirical limitations are the final parameter of this study.

Summary

"The conviction underlying this inquiry is that the more clergy and laity understand about the process of communication, the more effectively we can engage in it."¹

Such a conviction is appropriate for this project, too. For it is a quest to more clearly understand the process of communication in deductive and inductive preaching. Its task is to ascertain how the listeners in PMC respond to both methods of preaching, as it seeks to determine listener preference with respect to these two methods. As a result of the project's design and discoveries reported in this project, I anticipate a more effective engagement in the communication process both by the pastor and the parishioners of the Pioneer Memorial Church.

¹Pennington, pp. 7, 8.

CHAPTER I

A THEORETICAL COMPARISON OF THE DEDUCTIVE AND INDUCTIVE METHODS OF PREACHING

The purpose of this project is to compare the deductive and inductive methods of preaching. Therefore, it is imperative that a theoretical comparison of these two basic methods of sermonic structure be made.

This theoretical comparison begins with a definition of deduction and induction as commonly employed in the disciplines of logic, philosophy, and homiletics. It is followed by a review of the homiletical literature as it relates to these two methods, taking note of particular emphases and trends that are pertinent to a contemporary application of both methods. Finally, a description of the two methods is made in which they are compared as they relate to homiletics and sermon structure. From the findings of this chapter, a questionnaire was designed to compare listener reaction to the two methods of preaching.

A Definition of the Two Methods

It is not difficult to find standard definitions of deduction and induction. Standard references along with major texts in philosophy and logic deal with these two methods as a priori to human reasoning. Thus, there is a marked consistency in the definitions that are made.

A dictionary definition provides a simple and concise comparison of deduction and induction:

Deductive method: a method of reasoning by which concrete applications or consequences are deduced from general principles.

Induction method: inference--reasoning from a part to a whole, from particulars to generals, or from the individual to the universal.¹

Whereas deduction moves from the general to specifics, induction moves from specifics to the general.

An encyclopedic definition expands but does not change this comparison:

Deduction in the literary and philosophical use of the term, is reasoning, inference, or proof; . . . reasoning from a more inclusive, or general proposition (premise) to a less inclusive, or general, proposition (conclusion).²

Induction in logic, is inferring, or reasoning, from particular instances of a generalization to the generalization itself. . . . Induction accounts for nearly all that is meant by "learning from experience."³

Again, it is the movement in the methods that contrasts them. Deduction moves from a generalization to particulars, whereas induction moves from particulars to a generalization.

Standard texts on logic and philosophy continue to expand the basic comparison. John Grier Hibben in his Logic, Deductive and Inductive offers this definition:

Inference may be deduction or induction. It is deductive when the process shows that from a universal principle or law there must follow some special case, or some more special phase of that principle or

¹Webster's Third New International Dictionary of the English Language, unabridged, s.v. "Induction."

²The Encyclopedia Americana, International Ed., s.v. "Deduction."

³Ibid., s.v. "Induction."

law. It is inductive when the process shows that a general principle or law must result from investigation of special cases.¹

It is evident from this text on logic that the basic definition of deductive and inductive reasoning still consists of a comparison of movement, either from the general to the specifics (deduction) or from the specifics to the general (induction).

William H. Halverson makes the distinction from a philosophical point of view.

An argument is a piece of rational discourse in which some propositions (the premises) are offered as grounds for assenting to some other proposition (the conclusion). If the premises are said to offer conclusive evidence for the truth of the conclusion--that is, if it is claimed that the conclusion follows necessarily from the stated premises--the argument is termed deductive. If it is claimed only that the premises offer some evidence in support of the conclusion . . . the argument is termed inductive.²

Again, it is a definition of movement that provides the basic theoretical comparison of the deductive and inductive methods of reasoning and logic. However, in the philosophical definition that Halverson offers, deductive and inductive are contrasted as two methods of argument that seek to deal with the veracity of the conclusions made.

Deduction assumes that what has been deduced from the premises is in fact philosophically true, while induction holds the conclusion to be more tentative and consequently less conclusive. Nevertheless, the basic comparison of movement is still the same: deduction moves from the conclusion (the deduced truth) to the specifics, whereas induction seeks to move from the specifics toward the conclusion.

¹John Grier Hibben, Logic, Deductive and Inductive (New York: Charles Scribner's Sons, 1908), p. 96.

²William H. Halverson, A Concise Introduction to Philosophy, 3rd ed. (New York: Random House, 1967), p. 31.

It is that comparison of movement that is also found in homiletical definitions of deduction and induction. Such a definition emerges as early as 1870 with John A. Broadus' classic homiletical text, On the Preparation and Delivery of Sermons. There Broadus defines the deductive method as the "mental process . . . by which we argue or infer from a more general truth."¹ He goes on, "Its object . . . is to lead the mind from some general truth to other truth."² He defines induction as "the process of drawing a general rule from a sufficient number of particular cases."³

In the middle of the twentieth century, W. E. Sangster continued to homiletically define these two methods in terms of their movement. In his text, The Craft of Sermon Construction, Sangster defines the deductive method as moving from universal to particular and the inductive as moving from particulars to universal.⁴

More recent homiletical discussion of deduction and induction in sermonic structure has continued the basic comparison of movement. For example, the first contemporary definitive treatment of deductive and inductive preaching (with a declared bias toward the inductive method) is Fred B. Craddock in As One Without Authority.⁵ Like the previous definitions, Craddock's is simple:

¹ John A. Broadus, On the Preparation and Delivery of Sermons, revised by Vernon L. Stanfield, 4th ed. (San Francisco: Harper & Row, 1979), p. 153.

² Ibid.

³ Ibid., p. 149.

⁴ W. E. Sangster, The Craft of Sermon Construction (Philadelphia: Westminster Press, 1951), p. 81.

⁵ Fred B. Craddock, As One Without Authority (Enid, OK: The Phillips University Press, 1971).

There are basically two directions in which thought moves: deductive and inductive. Simply stated, deductive movement is from the general truth to the¹ particular application or experience while induction is the reverse.

Craddock goes on to illustrate his definition by use of the triangle.² A triangle standing on its base represents the deductive sermon. The sermon begins with the apex of the triangle, which represents a general truth, and moves down to the base, which represents particular applications. Induction turns the triangle upside down so that it is resting on its point with its base at the top. The sermon begins with the base, which again represents the particulars of experience and moves down toward the pointed apex, which is the general truth or conclusion. Again, the definition of the methods is concerned with movement.

In his recent general homiletics text Haddon W. Robinson elaborates on this definition of the two methods according to movement. The criterion for whether the sermon is deductive or inductive is the position of the central idea (thesis of the sermon) in the sermon. In the deductive pattern, "the idea appears as part of the introduction and the body explains, proves, or applies it."³ In the inductive pattern, however, "the introduction introduces only the first point in the sermon, then with a strong transition each new point links to the previous point until the idea emerges in the conclusion."⁴ Robinson, like Craddock, uses the triangles, regular (central idea, the point

¹Ibid., p. 54.

²Ibid., p. 57.

³Haddon W. Robinson, Biblical Preaching: The Development and Delivery of Expository Messages (Grand Rapids: Baker Book House, 1980), p. 125.

⁴Ibid.

at the top) and inverted (central idea, the point at the bottom), to illustrate his definitions of the deductive and inductive methods. Building on a definition based upon movement, Robinson suggests that the position of the central idea in the sermon is what defines its method. Deductive sermons begin with the central idea and then support it; inductive sermons conclude with the central idea, the sermon being an exploration for that conclusion.

English homiletician Gordon W. Ireson describes deduction and induction in slightly different terms:

There are, broadly speaking, two methods of approach to the communication of the kinds of truth with which we are dealing. There is . . . the deductive or "telling" method, and there is the inductive or "revealing" method.¹

He goes on to illustrate his "telling" versus "revealing" definition by showing how a child can be taught to multiply. One method is to have the child memorize the 2x multiplication table and then show the child how it works by counting out marbles or candy. That is deduction. Ireson states. The other method is to let the child arrange a dozen bricks by twos and threes and fours, etc. Then let the child experiment with oranges or marbles and discover that the same facts apply in those instances. The child will arrive "at the universal truth by a process of induction from particular examples."² Whether it is "telling" the general truth at the beginning or "revealing" it at the end, Ireson's definition, like the previous ones, is concerned with the movement which differentiates the two methods of communicating and reasoning.

Ralph L. Lewis is perhaps the most recent author to publish a

¹Gordon W. Ireson, A Handbook of Parish Preaching (Oxford: A. R. Mowbray & Co. Ltd., 1982), p. 42.

²Ibid., p. 43.

definitive study of deduction and induction in preaching. In his first homiletics text in 1968, Lewis defined deduction as the logical method that "proceeds from a general principle to a specific instance. It accepts a major premise as authoritative and proceeds to apply this trusted principle in specific cases and circumstances."¹ Induction, however, "follows the route of human experience" and is "based upon cumulative examples and proceeds from specific instances to formulate a general principle."² Fifteen years later, Lewis published Inductive Preaching, a comprehensive comparison of deduction and induction in preaching. His definition of the two methods remains basically unchanged:

Deductive preaching starts with a declaration of intent and proceeds to prove the validity of what the preacher says is already determined to be true. Inductive preaching, on the other hand, lays out the evidence, the examples, the illustrations and postpones the declarations and assertions until the listeners have a chance to weigh the evidence, think through the implications, and then come to the conclusion with the preacher at the end of the sermon.

Once again, regardless of the apparent advocacy which Lewis' title and definition may indicate (see the review of homiletical literature below for further discussion of homiletical trends), his definition joins the others already examined in focusing on the movements of the two methods, from general to particulars (deduction) or from particulars to general (induction).

Thus it is apparent that the definitions of deductive and inductive reasoning offered by standard works in logic, philosophy, and homiletics are united in identifying movement as the determining criterion for defining

¹Ralph L. Lewis, Speech for Persuasive Preaching (Berne, Indiana: Economy Printing Concern, 1968), p. 163.

²Ibid., p. 164.

³Ralph L. Lewis and Gregg Lewis, Inductive Preaching: Helping People Listen (Westchester, IL: Crossway Books, 1983), p. 43.

deduction and induction. While the nomenclature of homiletical literature is somewhat different than that of logic and philosophy, the basic definition of these two methods of communication nevertheless remains the same.

H. Grady Davis summed it up well:

Since these are the major movements of thought, every sermon design itself is either deductive or inductive in method, moves either from a general assertion to particulars or from particulars to a general conclusion.¹

A Description of the Two Methods of Preaching

To simply define deduction and induction is only a partial step in making an adequate comparison of these two methods for the purpose of this study. While the comparative definition above provides an initial framework in which this project can develop, a comparative description of these two methods is necessary in order to study how these methods affect the preaching event and how the listeners' reactions to these methods can be measured.

A descriptive comparison between deductive and inductive preaching begins with an investigation of the homiletical trends in deduction and induction that are evident from a review of selected homiletical literature. Following the review, a description of the identifiable variables that than are evident in deductive and inductive sermons is then made so that an instrument can be constructed that will effectively compare listener reaction to the two methods of preaching.

¹H. Grady Davis, Design for Preaching (Philadelphia: Fortress Press, 1958), p. 174.

Homiletical Trends in Deduction and Induction

This review of the literature used to describe trends in homiletical theory during this century is not exhaustive. Rather, it selects some of the major texts of this period that have gained a wide acceptance in the teaching of preaching and are found most frequently in the bibliographies.

In 1870 John Broadus wrote On the Preparation and Delivery of Sermons. Having survived at least its fourth edition in 1979, the book reflects major homiletical thought during these decades. As noted above, Broadus does offer definitions for deduction and induction. However, less than six of his 330 pages are devoted to describing the differences between the two methods. In fact, Broadus does not divide all preaching into one or the other. Instead, he defines deduction and induction as two of the four forms of argument the preacher can use in the pulpit.¹ If the wider definition developed in more recent homiletical literature, suggesting that all preaching falls in one or the other of the methods, or both, is applied to Broadus, then his text deals predominantly with the deductive method of preaching. His premise is that the proposition sentence of every sermon needs to be repeated "more than once and every paragraph serves in some way to enforce or prove or explain or illuminate it in its deep significance."² For Broadus, the general truth (proposition) comes at the beginning and is supported or illustrated throughout the remainder of the sermon. By definition, this is the deductive method.

The deductive method, in fact, is the dominant method in homiletical literature since Broadus in 1870 until Craddock in 1971. R. C. H. Lenski's

¹Broadus, p. 144.

²Ibid., p. 47.

text, The Sermon: Its Homiletical Construction (c. 1927) is a classical demonstration of the deductive method of preaching. Through numerous, detailed, sample outlines, Lenski aptly demonstrates the deductive movement that begins with the theme or proposition (p. 131) and skillfully dissects it into divisions and subdivisions. In fact, Lenski challenges the method that would withhold the theme from the sermon's beginning: "To withhold the theme from our hearers is like refusing to tell what the goal is."¹ Though Lenski does not discuss the deductive and inductive methods of preaching, it is clearly apparent that his dominant method of homiletics is the deductive method.

In the midst of the deductive trend in homiletics during the first half of this century, J. Fort Newton wrote his book on inductive preaching, The New Preaching (1930)² (the only textbook I found prior to Craddock devoted to inductive preaching). Newton declared that the changing times called for changing methods in preaching. Hence, he spoke of the "old days" of deduction and the arrival of a new day when the former method of preaching would become "well nigh impossible, at least in America, where life moves to the rhythm of motors, movies, and jazz."³ Newton concluded:

As a matter of strategy, if for no other reason, the new preaching must be inductive in its emphasis and approach. Inevitably so, because the whole spirit and method of thought in our day is inductive, and if we are to win the men of today to the truths of faith we must use the method by which they find truth in other fields.⁴

¹R. C. H. Lenski, The Sermon: Its Homiletical Construction (Columbus, OH: The Lutheran Book Concern, n.d.), p. 83.

²Nashville, TN: Cokesbury Press.

³Ibid., p. 116.

⁴Ibid., p. 139.

But in reviewing subsequent homiletical literature, it is apparent that Newton did not set any new trends in sermon methodology. The literature that followed his book continued to advocate the deductive trend in homiletics.¹

W. E. Sangster in The Craft of Sermon Construction (1951) continues the deductive trend. Eight of his 200 pages are devoted to deductive and inductive preaching. Like Broadus, he mentions them as two methods under the "argument" classification of sermon structure.² While Sangster does list sermon structures that later authors identify as inductive (parables, pictures, biographies, etc.) and while he does not insist that the thesis be stated at the beginning of the sermon,³ (stating the thesis at the outset "can be very boring," he says, and so "some element of surprise must be kept in reserve"⁴). Yet, deductive preaching is the dominant method he describes in his text.

In a 1974 survey of the members of the Academy of Homiletics, "over half the respondents named Grady Davis's (sic) Design for Preaching as their textbook of choice."⁵ What is the dominant method advocated by

¹One author, Andrew W. Blackwood, The Preparation of Sermons (Nashville: Abingdon-Cokesbury Press, 1948), p. 143, did refer to Newton's inductive method. Blackwood described how "in recent times ministers have been experimenting with the inductive plan." His dominant method, however, was deductive (p. 145).

²Sangster, pp. 80-87.

³Sangster, in fact, suggests that there are times when "one cannot announce where one is going. The method forbids. We--preacher and people--are looking for the answer together" (p. 125).

⁴Ibid.

⁵Donald F. Chatfield, "Textbooks Used by Teachers of Preaching," Homiletic 9:2 (1984):2.

Davis in his widely accepted 1958 text? Of his 300 pages, Davis spends only four of them discussing a "deductive continuity" and an "inductive continuity."¹ However, unlike Broadus and Sangster, Davis places all sermonic design within one of these two methods, rather than limiting these methods to only the argument structure of preaching.² Is Davis, then, predominantly deductive or inductive? While he discusses the implications of inductive preaching, he concludes that "induction is commonly used as a method of development rather than a design for the whole sermon."³ In fact, he states: "In preaching, induction commonly plays a secondary role."⁴ Like the majority of homiletical texts until his time, Davis describes a sermonic method that is dominantly deductive.

It was the arrival of Craddock's As One Without Authority in 1971 that began a growing bibliography of homiletical literature dealing predominantly with the inductive method of preaching. Craddock called for a renewed emphasis on the method of preaching:

The separation of method of preaching from theology of preaching is a violation, leaving not one but two orphans. Not only content of preaching but method of preaching is fundamentally a theological consideration.⁵

In fact, he concluded, "How one preaches is to a large extent what one preaches."⁶ And Craddock's advocated method is very clearly inductive.

¹Davis, pp. 174-177.

²Ibid., p. 174.

³Ibid., p. 175.

⁴Ibid.

⁵Craddock, Authority, p. 52.

⁶Ibid.

Why? He maintains, "The inductive process is fundamental to the American way of life."¹ On the other hand, the deductive method, Craddock claims, is "in the mainstream of traditional preaching" and is a movement "not native to American soil but is as old as Aristotle and to this day prevails in Europe from where it has been mediated to American . . . pulpits."² While Craddock clearly declares his preference for the inductive method, he admits that "this in no way implies that the method discussed here is the method. In fact, forms of preaching should be as varied as the forms of rhetoric in the New Testament. . . ."³

While Craddock was the precursor of new literature on inductive preaching, he certainly did not halt the homiletical emphasis on the deductive method. In 1973, Lloyd M. Perry wrote Biblical Preaching for Today's World which clearly defined and illustrated a well-structured deductive method (the Perry method) for preaching that begins with the proposition and builds main divisions that "serve to amplify, explain, or prove the proposition."⁴ In 1980, as noted above, Robinson's Biblical Preaching was published, and by 1984 it had become one of the popular homiletics texts in American seminaries.⁵ While Robinson describes a deductive structure for preaching, he does spend a chapter discussing the deductive and inductive "shapes"

¹Ibid., p. 58.

²Ibid., p. 54.

³Ibid., p. 53.

⁴Lloyd M. Perry, Biblical Preaching for Today's World (Chicago: Moody Press, 1973), p. 53.

⁵Chatfield, p. 1.

that sermons may take.¹ Robinson discusses the two methods and then describes a combination of the two where "the expositor develops his introduction and first point inductively, leading up to the statement of his idea. Then the remainder of the sermon proceeds deductively to explain, prove, or apply the idea."² Robinson's dominant method, though, is deductive throughout his text.

Though the deductive method has continued to be advocated through this century, Craddock was the first of a growing trend in the inductive emphasis in preaching. Frederick Buechner published a series of lectures illustrating inductive preaching in Telling the Truth (1977).³ The same year Milton Crum wrote Manual on Preaching: A New Process of Sermon Development. Essentially, the Crum method is an inductive process of "story telling" so that the sermon happens "experientially in the minds and hearts of those who participate in the sermon event."⁴ In 1978 Craddock returned with a second book, Overhearing the Gospel.⁵ The year 1980 saw a renewed emphasis in story or narrative preaching.⁶ Thomas Troeger continued the

¹Robinson, pp. 115-127.

²Robinson, p. 127.

³San Francisco: Harper and Rowe Publishers.

⁴Milton Crum, Manual on Preaching: A New Process of Sermon Development (Valley Forge, PA: Judson Press, 1977), p. 27.

⁵Nashville, TN: Abingdon Press.

⁶Richard A. Jensen, Telling the Story (Minneapolis, MN: Augsburg Publishing House, 1980); Eugene Lowry, The Homiletical Plot: The Sermon as Narrative Art Form (Atlanta, GA: John Knox Press, 1980); Edmundo Steimle, Morris Niedenthal, and Charles Rice, Preaching the Story (Philadelphia, PA: Fortress Press, 1980).

inductive emphasis with Creating Fresh Images for Preaching in 1982.¹

In 1983 Donald Wardlaw's Preaching Biblically: Creating Sermons in the Shape of Scripture² challenged the traditional discursive or deductive method of traditional preaching. "The structure and movement of a sermon ought to reflect the structure and movement of Scripture. Instead, most preachers have been trained to force a straitjacket of deductive reason over metaphors, similes, parables, narratives, and myths which in effect restrains rather than releases the vitality of these forms."³ This book was another addition to the growing body of literature advocating the inductive method of preaching as a movement away from traditional deductive preaching.

The most recent contribution to homiletical literature on inductive preaching is Inductive Preaching by Lewis and Lewis in 1983. They begin by describing the deductive method as the dominant trend in homiletics through the centuries:

Nearly 500 years ago the printing press revolutionized the world. It altered the basis of human communication and thus affected the pattern of popular human thought. Gutenberg hooked humanity on the printed word . . . and linear logic. And for five centuries the bulk of our teaching and preaching has been on this foundation.⁴

However, they state that the twentieth century calls for a new method, a "process that contributes to all of contemporary life."⁵ So the first 102 pages of the book builds a case for the inductive process of preaching. They turn to the example of Jesus, and, in fact, all biblical writers, who,

¹Valley Forge, PA: Judson Press, 1980).

²Preaching Biblically (Philadelphia: The Westminster Press).

³Ibid., p. 16.

⁴Lewis and Lewis, p. 9.

⁵Ibid., p. 42.

they suggest, were all inductive in their preaching and writing. They conclude they are not alone. Each of us who is a part of the twentieth-century culture "walks the path of induction every day."¹ Interestingly though, after eight chapters of advocating and illustrating the inductive method of preaching over the deductive, Lewis and Lewis allow: "We've offered an admittedly lopsided view."² What follows is a defense of a combined inductive-deductive method of preaching--a "full-orbed induction" as they call it.³ As the homiletical method of history, deduction is not "dangerously wrong."⁴ But induction is the method of contemporary society. The Lewises' concluding solution is to merge the methods in a combined approach to preaching.

What can be concluded from this brief review of selected homiletical literature over the twentieth century? The deductive method of preaching remains the dominant method advocated by homiletics texts. Over the last decade and a half, inductive preaching has received renewed attention in homiletical circles, but it is not a new emphasis, since in theory it has been included in texts over the century. What is new is the volume of literature that has examined and espoused the inductive method as a viable and credible method for contemporary preaching. But even in the literature of induction, there is no effort to displace deduction in preaching. Rather, the advocates of induction allow that there is room for both methods in preaching by calling for an inductive approach to preaching that begins

¹Ibid., p. 55.

²Ibid., p. 109.

³Ibid., p. 111.

⁴Ibid., p. 109.

with the listener and his life experience and moves toward a deductive declaration of truth.

Variable Elements in Deduction and Induction

Having reviewed some of the major homiletical literature as it relates to the deductive and inductive methods, this study now turns to literature that makes a comparison of deduction and induction in order to identify the significant elements that are shared by the two methods.

The literature identifies three such elements: authority, sermonic structure, and listener participation. While these three significant elements are found in both methods, their usage and implementation vary markedly between the deductive and inductive approaches. Identifying these variations provides the necessary material for the construction of a standard evaluative form to solicit listener response to both methods of preaching. How these three elements vary in their usage and implementation in the two sermonic methods is examined in the remainder of this chapter.

Authority

Both the deductive and the inductive methods of preaching are concerned with the presence of authority in the preaching event. Two quotations indicate, however, that their approaches to those concerns are quite diverse. First, from a homiletics text advocating deduction, we read:

The preacher must have authority. Is he not the herald of a Great King? Is not the awesome conviction in his mind, "God has sent me"? Do not the faithful members of the flock, convinced that God calls men to be preachers of His Word, carry in their minds also the acknowledgment, "God has sent him"? Is it not clear, therefore, that authority must mark the preacher¹ of the Word? . . . The authority is in his office and in his work.

¹Sangster, pp. 108, 109.

Then, from a homiletics text advocating induction, we learn:

Deduction exerts a strong sense of authority in its propositional dictums. On the contrary, induction allows a listener to assume a measure of authority in the process of reaching conclusions. Deduction stands on traditions and the authorities of the past. Induction accounts for the pressures of the present.¹

The issue, then, is not which method espouses authority and which does not. The literature on both methods deals with the presence of authority in preaching. The difference lies in the fundamental definition of deduction and induction as examined above. Deductive preaching moves from a stated general truth to the particulars of human experience. Inductive preaching, however, moves from the particulars of human experience to the formulation of a general truth in conclusion. It is that difference in movement that contributes to their diverse methods in communicating authority.

The deductive method in declaring a general truth at the outset of the sermon begins in a posture of authority and then moves through the sermon to prove or validate that authoritative position. Broadus wrote: "The right to speak with such authority will be acknowledged, among Protestants, only where the preacher shows himself able to prove whenever it is appropriate all that he maintains."² Hence, Sangster can write: "The preacher must have authority."³

In the inductive method, where movement leads to a general truth at the conclusion of the sermon, authority is not established or declared at the beginning.

¹Lewis and Lewis, p. 54.

²Broadus, p. 144.

³Sangster, pp. 108, 109.

The inductive preacher becomes the group leader of an exploration party. He doesn't profess either to know everything or to know nothing of the territory or tribal problems the listeners face in daily life. He only seeks to guide them from where they are¹ to where they need to be without great show of authority or coercion.

The stated reason the advocates for induction give for moving away from the deductive stance on authority is that society itself has changed and is no longer willing to accept the authority of anybody or anything carte blanche. Newton, five decades ago, declared the "old days" over:

In the old days the text was a truth assumed to be true, and the preacher only needed to expound its meaning, deduce its lessons and apply them. . . . But in an age of inquiry, when the authority of the Bible and the Church is questioned by so many, such an appeal does not carry conviction.²

Craddock declares: "No longer can the preacher presuppose the general recognition of his authority as a clergyman, or the authority of his institution, or the authority of Scripture."³ Rather than dispensing with authority in preaching, however, Newton advocates the inductive method which begins with the human experience to "show the truths of faith to be real" and to reestablish "authority of the Bible and the Church."⁴

The issue of authority in deductive and inductive preaching, then, is clearly related to the placement of the general truth or sermon thesis in the sermon. With the thesis placed at the beginning, the sermon reflects "the authoritarian foundation of traditional preaching" and is deductive in

¹Lewis and Lewis, p. 45.

²Newton, p. 139.

³Craddock, Authority, p. 14.

⁴Newton, p. 140.

nature.¹ Leaving the sermon thesis or general truth until the end reflects the inductive method of preaching.

And so, one of the important variables that this project must seek to compare in deductive and inductive preaching is that of how authority is communicated. How will the listeners at the Pioneer Memorial Church, for example, react to the placement of the sermon thesis in the sermon as it concerns authority? Will they concur with the inductive premise?

What people resist in preaching, while courteously calling the sermons "too deep" or "over their heads," is that movement of thought which asks at the outset the acceptance of a conclusion which the minister reached privately in his study or received by some special revelation.²

Or will the listeners indicate a preference for the deductive declaration of an authoritative general truth or sermon thesis at the beginning of the sermon? The answers to these questions are sought in the questionnaire developed and administered as a part of this project report.

Structure

A second element that differs between the deductive and inductive methods is structure for study. In the deductive method, the presence of sermon structure is carefully sought and planned. This kind of preaching "calls for sturdy structure which stands out. The discussion follows a plan, with stages clearly visible."³ There must be evident structure in the deductive sermon for, "Homiletically, deduction means stating the thesis, breaking it down into points or sub-theses, explaining and illustrating these points,

¹Craddock, Authority, pp. 54, 55.

²Ibid., p. 125.

³Andrew Blackwood, Doctrinal Preaching (Nashville: Abingdon Press, 1956), p. 161.

and applying them to the particular situations of the hearers."¹ That is why the texts that predominantly describe the deductive method of preaching offer extensive examples of sermonic outlines and preaching structures that effectively communicate the general truth along with the sub-points of proof. Lenski's text is a fitting illustration. He offers twenty-three sample outlines in his two chapters on "Analysis" and "Synthesis." In his chapters on "Dividing the Theme," there are fifty-seven sample outlines.² The literature on the deductive method in homiletics clearly stresses the importance of sturdy, visible sermonic structure that is able to be followed by the listener. By nature of the deductive movement from general truth to particulars, visible sermonic structure is necessary in order for the listener to be led to accept the stated conclusion at the beginning of the sermon.

The inductive method of preaching by definition of its movement approaches sermonic structure very differently. For it, "the structure must be subordinate to movement. In fact, this subordination means that in most cases the structure is not visible to the congregation."³ The structure that the inductive method requires is more a structure of process than a structure of form. The inductive sermon "always begins where the people are and draws them . . . into the conclusion that is the scripturally-based focus of the entire sermon."⁴ Consequently, the Lewises refer to the "specifics-to-general, evidence-leading-to-conclusion movement" of this method as "the

¹Craddock, Authority, pp. 54.

²Lenski, The Sermon: Its Homiletical Construction, chaps. 3 and 4 in part 2 and chaps. 2 and 3 in part 3.

³Craddock, Authority, p. 142.

⁴Lewis and Lewis, p. 83.

most basic principle behind inductive structure."¹ Unlike the deductive method, its structure is one of process rather than form. To illustrate that structure of process, Lewis and Lewis use the image of a whirlpool, a circle that begins with the "common ground" of the listener and moves inward and around like a whirlpool until it reaches the center point of the "conclusion."² These whirlpools are the closest the Lewises come to the structural outline of the deductive method. Craddock offers no outline at all, declaring: "The very nature of inductive preaching renders it impossible to suggest 'the' outline pattern."³ He goes even further in suggesting that "outlining as such has enjoyed too much prominence in the history of preaching and of teaching homiletics, obviously for the reason that a sermon has been viewed as a rational discourse rather than as a community event."⁴

The issue of structure in deductive and inductive preaching is again clearly related to the movement of the sermon, either from the general truth to particulars or from the particulars to a general truth. With the general truth coming first in the sermon, structure is important to outline the steps or proofs that validate the stated conclusion. With the inductive movement towards the general truth at the conclusion of the sermon, structure is not so much dependent upon a visible outline as it is upon an evident process.

In spite of differences in structure, it is interesting to note that both methods of preaching can effectively utilize the same types of sermon

¹Ibid.

²Ibid.

³Craddock, Authority, p. 148.

⁴Ibid., p. 154.

content. It is true that the inductive method lays particular claim to basic structures of sermonic content: narratives, questions, parables, analogies, dialogues, and life-experiences,¹ but the literature on deductive preaching also offers sermonic structures that utilize those types of content. While those content types can be defined as basically inductive in nature because they involve the listener in moving to the conclusion or integrate with the listener's life experience, nevertheless deductive methodology can incorporate them into the sermonic structure and still remain deductive. Declaring the general truth at the beginning and then moving into narrative content to support the general truth will make the sermon deductive, even though inductive content has been used as supportive proof. Thus, the various types of sermonic content do not in themselves render the sermon deductive or inductive. It is the movement of the sermon that accurately identifies the method.

Structure is an important element that varies in usage and implementation between the deductive and inductive methods of preaching. Through the use of a questionnaire, this project sought listener reaction from members of Pioneer Memorial Church to the presence of a visible, noticeable structure or the lack of apparent structure in the sermons that were preached.

Listener participation

A third element that varies between the deductive and inductive methods is that of listener participation. To what degree does the listener participate in the preaching process with the preacher? In other words, to what extent does the listener sense his participation in arriving at the

¹Lewis and Lewis, pp. 36-42.

conclusion or central point of the sermon? Is listener involvement heightened in one method as compared to the other?

This third element is more difficult to evaluate in relation to these two preaching methods. It is stating the obvious to note that all preaching strategies seek to hold the active attention of the listener from the beginning to the end of the sermon. Which method, deductive or inductive, holds the listener's attention better, is perhaps is not the question. Rather, which method more actively involves the listener in the sermonic process?

To quote the literature on inductive or deductive preaching at this point would only solicit the bias of the particular advocate. Yet it should be noted here that the literature supporting induction considers listener involvement the "key to explaining and understanding inductive preaching."¹ Fundamental to such preaching is "movement of material that respects the hearer as not only capable of but deserving the right to participate in that movement and arrive at a conclusion that is his own, not just the speaker's."²

The effort to solicit listener participation by the inductive method does not suggest that such involvement cannot be generated by the deductive method. How much involvement the listeners at Pioneer Memorial Church sense in the deductive and inductive sermons preached is an answer the project questionnaire seeks to find. Does one method encourage listener participation to a greater degree than the other method? Evidently, the literature advocating induction by definition of its method (a movement from the particulars of life's experience with the listener to

¹Lewis and Lewis, p. 36.

²Craddock, Authority, p. 36.

general truth or conclusion) place a much greater emphasis on seeking listener participation than does the deductive method. Does the inductive method, in fact, achieve that active participation? How does the deductive method compare? For those answers the questionnaire solicited listener responses.

Summary

This comparison of deduction and induction in preaching has stated a definition for the two methods. The literature of logic and homiletics alike define the two methods according to movement: deduction moves from a general truth to the particulars; induction moves from the particulars to a general truth.

A review of homiletical literature reveals that the dominant trend in preaching theory has been the deductive method. Inductive preaching has not been unknown, but it has not been advocated to the same extent as deductive preaching. Over the last fifteen years, literature on inductive preaching has become prevalent; however, that increase in inductive literature may not, in fact, reflect a significant shift in actual pulpit methodology.

This project, seeking to compare the two methods in the Pioneer Memorial Church, solicited and compared listener reaction to the three elements that are shared by deductive and inductive preaching: authority, structure, and listener participation. How the listener reacts to the presence or the lack of presence of these varying elements in the sermon should be helpful in determining listener reaction to the two methods of preaching.

CHAPTER II

THE DEDUCTIVE AND INDUCTIVE METHODS IN THE HISTORY OF PREACHING

Having examined a theoretical comparison of the deductive and inductive methods of preaching, a comparison of the methods as they have appeared in the course of Christian preaching now follows. Can it be said that Scripture validates one method over the other? What are the biblical precedents for deduction and induction in communicating the Word of God? Does subsequent Christian preaching follow those precedents?

In view of the large number of works that have undertaken a detailed record of the history of Christian preaching, this comparison is neither exhaustive nor comprehensive. Rather, this chapter samples the history of preaching for the purpose of determining evident trends in deductive and inductive preaching.

The Biblical Precedent

While numerous volumes on the history of preaching begin with an examination of preaching in the Bible, only one book seems to discuss preaching in the Bible in terms of deduction and induction. Ralph Lewis' Inductive Preaching devotes two chapters to a comparison of these two

methods as evidenced in the writings of Scripture and the preaching-teaching of Christ.¹

If the use of narrative is "the most inductive of potentially inductive elements,"² then the conclusion is nearly inescapable that induction is the dominant method of communication in the Bible. Genesis itself opens divine communication with a non-stop recital of ancient narratives. Any reading of the historical flow through Scripture reveals the unfolding of the dramatic story of Israel interspersed with judges and prophets and kings until the climactic arrival of the Messiah in the life, death, and resurrection of Jesus and the birth of the Christian church. Lewis wonders, "Could God's extensive use of narration . . . say something about God's basic communication philosophy?"³ With Lewis the question is rhetorical:

Narrative bears the weight of the biblical record from the Garden to the New Jerusalem. The structure is that of a story, from first to last. The Old Testament is a story which leads up to the Gospel stories in the New Testament. Plot and counterplot, subplot and parenthesis--stories and the story carry the record of human faith and folly down the stream of time.⁴

Lewis, however, is not alone in that observation. Don Wardlaw has made the same conclusion:

God's Word is drama in itself, revealing action that opened with Abraham and climaxed at the first Easter. Gospel meaning is always

¹ Lewis and Lewis, pp. 56-78. While Lewis indicates a preference for inductive preaching as noted in the literature review of chapter 1, nevertheless his treatment of the biblical models for preaching offers a concise comparison of the deductive and inductive method.

² Ibid., p. 58.

³ Ibid.

⁴ Ibid., p. 50.

cradled in historical action; What Is is understood as it arises from What Happens.¹

But it is not only the dominance of narrative in Scripture that leads Lewis to regard induction as predominant. He also cites the frequent repetition of inductive ingredients such as questions, dialogues, parables, analogies, imagery, and common experience as extensive evidence of the inductive nature of Scripture. Deleting these elements from the Bible "would reduce Holy Writ to a few scattered shreds."²

Certainly portions of the writings of the prophets and teachings of the apostles would be considered generally deductive in method. So also the great doctrinal expositions of Scripture. But even then, Wardlaw notes that "all reflection in the New Testament, whether with the high Christology of Paul and the writer to the Hebrews, or the insightful ecclesiology of Paul and Peter, is still thoughtful pauses at turns in the story of the formation of the Church."³ While Lewis affirms the presence of such "deductive treatments for the instruction of believers," it is his premise that the inductive method establishes a general pattern within which occasional deductive declarations appear.⁴

Generally in the Bible the concrete comes before the abstract, the particulars before the general, the data before the rule. While some decrees and dogma may be found in Scripture, they tend to follow experience, examples and cases in an inductive way, rather than precede them in a deductive authoritarian manner.⁵

¹Don M. Wardlaw, "Eventful Sermon Shapes," a paper presented at the 1979 meeting of the Academy of Homiletics, p. 5.

²Lewis and Lewis, p. 60.

³Wardlaw, p. 5.

⁴Lewis and Lewis, p. 60.

⁵Ibid., p. 61.

In fact, Lewis contends that the only deductive book in the Bible is Proverbs. "All the other sixty-five books . . . should be identified as inductive in approach, accent, and/or format."¹

New Testament Preaching

But what about preaching in the New Testament? Is there a dominant homiletical method there?

The Preaching of Jesus

The great precedent for Christian preaching is to be found in the preaching of Christ. In fact, the preaching of Jesus "is the biblical starting point for any study of Christian preaching and teaching."² Yngve Brilioth refers to that beginning point as "the key to the history of Christian preaching through the ages."³ Was the Lord generally deductive or inductive in his preaching?

Lewis devotes an entire chapter to the conclusion that Jesus was, in fact, predominantly inductive in both his preaching and teaching. Through his use of parables, analogies, questions, common life experiences, Jesus demonstrated induction. He was "the Master Storyteller,"⁴ in fact, "He wouldn't preach without a story."⁵ Moreover, Lewis indicates that Jesus asked 153 questions in the gospels. Taking the Sermon on the Mount as

¹Ibid., p. 62.

²Thomas K. Carroll, Preaching the Word (Wilmington, DE: Michael Glazier, 1984), p. 10.

³Yngve Brilioth, A Brief History of Preaching, trans. Karl E. Mattson (Philadelphia: Fortress Press, 1965, p. 11.

⁴Lewis and Lewis, p. 69.

⁵Ibid. Also Matt 13:34.

"an ideal model for studying Jesus' preaching style,"¹ Lewis calculates that out of the 2,320 words of that sermon (in the English text): one out of every 6 2/3 words was devoted to images, pictures, examples, illustrations; one out of every sixteen words reveals comparisons; one out of six is a verb describing energy or action; and the dominant tense of the verbs is the present tense by a ratio of two to one. Adding the nineteen questions Jesus asks in this sermon, Lewis concludes: "The evidence seems overwhelming. Jesus preaches inductively."² The incarnation itself, Lewis contends, presupposes induction:

Jesus the speaker is inductive by the very nature of his being. The Incarnation itself is an inductive idea. Instead of just saying he loved us, God came in human form to live out his message.

. . . God didn't start his great Incarnation sermon to the waiting world by spelling out his thesis. He didn't say, "This is what I'm going to do when I send my Son into the world" and lay out the details about manglers, rejection, and crosses. No, instead God allowed the concrete to come before the abstract. The specifics preceded the theory in true inductive fashion.⁴

And again Lewis is not alone. Wardlaw likewise views the incarnation as a scriptural precedent for the inductive method of preaching:

Supremely, we see this coalescence of drama and meaning in the incarnation, when the meaning of God's love became flesh and dwelt among us, the pivotal dramatic act of all time. Since God's Word took the shape of love ensconced in the drama of Jesus of Nazareth, how appropriate, therefore, for the preaching of that Word to shape itself as meaning ensconced in theory.⁵

While it may be debated whether incarnational theology is dominantly inductive

¹Ibid.

²Ibid., p. 71.

³Ibid., p. 73.

⁴Ibid., pp. 73-74.

⁵Wardlaw, "Eventful Sermon Shapes, p. 5.

or not, Lewis does present a convincing description and definition of the generally inductive method of Jesus' preaching and teaching.

Based on the three components of preaching that were defined in chapter 1 and whose usage varies in the deductive and inductive methods (authority, structure, and listener participation), it would seem valid to accept the conclusion that Jesus' dominant method (though certainly not exclusive) was inductive.

The Preaching of the Apostles

What about the New Testament preaching that followed the preaching of Jesus? Is there an evident dominance of deduction or induction in the preaching of Peter, Stephen, and Paul? Because the Book of Acts is a major source for New Testament preaching, selected sermons recorded there are the basis for this examination. C. H. Dodd considers it a source of "great importance," although he posits that it is possible "that the speeches attributed to Peter and others, as well as to Paul, may be free compositions of the author."¹ Rather than debating the Lukan authorship of these sermons, this paper turns to the sermons in Acts as reflecting the New Testament preaching of the early church.

Peter

"The first recorded Christian sermon," Peter's Pentecostal sermon in Acts 2:14-39, is a well-known example of Petrine preaching.² In this sermon Peter inductively begins by attracting listener attention through

¹C. H. Dodd, The Apostolic Preaching and Its Development (New York: Harper and Row, Publishers, 1964), p. 17.

²Hugh Thompson Kerr, Preaching in the Early Church (New York: Fleming H. Revell Company, 1942), p. 84.

his reference to the startling phenomenon occurring while he was preaching, the disciples' speaking in tongues. Without stating his premise, he then quotes the prophecy of Joel 2 as a scriptural basis for what the crowd is observing. Then he immediately launches into an inductive narrative of the life and death and resurrection of Jesus. Throughout the narrative he inserts scriptural supports and proofs that add the authority of revelation to his rehearsal of the gospel story. But it is an inductive movement that climaxes in his premise, that Jesus is both Lord and Christ (v. 37), and his appeal, to repent and be baptized (v. 39). The movement of Peter's first sermon is clearly inductive.

A second Petrine example of preaching is his sermon in Acts 3:12-26. Peter has just healed the lame beggar at the Gate Beautiful. A crowd has gathered in wonder. And Peter preaches! This time he begins with two questions--an inductive method for engaging listener participation. Then he immediately launches into a narrative once again of the gospel story of Jesus, climaxing with Christ's crucifixion. Following the narrative, Peter begins his application and appeal to the listeners (vs. 17). At the conclusion of his sermon, Peter reinforces his inductive movement by quoting from Deut 18 and Gen 22 and 26. Peter's last sentence is his central thesis or premise: God has raised up His servant (the Christ) to bless mankind by turning him from his wicked ways (vs. 26). Again, Peter adopts the inductive method.

A third and final sermon of Peter's examined is one he preached in the house of Cornelius (Acts 10:34-43). Through a rooftop vision and an angelic summons by a delegation from Cornelius' household, Peter is miraculously led to preach for the first time to a Gentile "congregation."

Awed by the miraculous nature of his being there, Peter begins his sermon to Cornelius and his household with what appears to be a deductive declaration: God is no respecter of persons. However, the unfolding sermon does not follow that premise; rather, it moves through an inductive recital of the gospel story once again. At the climax of Jesus' story, Peter arrives at his central premise--salvation and forgiveness through Jesus Christ (vs. 43). Rather than being his sermonic premise, Peter's opening statement was clearly a confessional explanation that established a bonding between the preacher and his listeners. The inductive sermon begins following that initial exclamation.

Stephen

The longest sermon recorded in Acts was one preached by a deacon. Stephen's sermonic defense before the Sanhedrin in Acts 7:2-53 is a clear example of inductive preaching. Stephen carefully builds a narrative sermon that does not disclose its premise until the final moments. The account in Acts 7 graphically illustrates the power of the inductive method in this case, for Stephen was able to keep his detractors and accusers at bay while he methodically rehearsed the familiar story of Hebrew history. It is apparent that Stephen sensed the listeners' participation in his narrative and their gradual realization that his central premise for retelling their history would be markedly different from the conclusions they would wish to draw. Stephen rather abruptly shifts from an historical recital to a swift narrative of the crucifixion of Christ. His premise is hurriedly stated as his listeners raise their cries of anger: You have rejected Him Who is the climax of our history and our Law (vss. 52, 53). Skillfully, through an inductive method of preaching, Stephen was able to establish a common ground with his

listeners through a narrative of their shared history and hold their attention, building credibility until he could climax with his central premise. His climax spelled his martyrdom. But had he begun deductively, his case would have terminated before the evidence could be presented. Stephen's sermon was classically inductive.

Paul

What about the preaching of Paul? Desmond Ford's dissertation examines "seven typical discourses of the Apostle Paul" that Ford asserts are "rhetorical rather than literary in nature."¹ Interestingly, these seven sermons or discourses are all from his written epistles. Ford establishes their rhetorical nature, and as such it could be concluded that they demonstrate the logic of deduction rather than induction. For the purposes of this project's survey of New Testament preaching, however, some of the Pauline examples of preaching in Acts are noted.

The first sermon of Paul recorded in Acts is the one he preached in Pisidian Antioch, Acts 13:16-41. From vs. 16 through vs. 31, Paul follows the pattern of the sermons already examined above in that he recites the historical narrative of the Hebrews that climaxes in the life, ministry, crucifixion, and resurrection of Christ. Then Paul announces his premise in vs. 32: "We tell you the good news."² That gospel is that in Jesus' triumph over death He has assured the justification or salvation of "everyone who believes" (vs. 39). Is the sermon deductive or inductive? Paul's use of the narrative style during the first half of his sermon certainly is inductive.

¹Desmond Ford, "A Rhetorical Study of Certain Pauline Addresses," Ph.D. dissertation, Michigan State University, 1960.

²All biblical quotations are from the NIV.

His application and appeal to the listeners in the second half could be described as deductive, since he logically proves the premise of his good news. Because of the inductive flow that dominates his sermon initially, the application at the end can be more accurately described as the natural inductive application that follows the narrative rather than a separate deductive methodology.

Acts 17:3 describes Paul's "explaining and proving that the Christ had to suffer and rise from the dead." The deductive method, as noted in chapter 1, is the dominant method for logical proof and defense. Whether or not Paul used deduction in his preaching in Thessalonica is not evident. Chapter 17 also records Paul's sermon to the Athenians (vss. 22-31). Its unique setting in the circle of some Epicurean and Stoic philosophers of the Areopagus offers the opportunity to examine Paul's sermonic method with a group of intelligent, schooled peers. Paul abandons the narrative method here and seeks instead a common ground with his hearers. Avoiding any stated premise, he uses the nearby altar to the Unknown God as a sermonic springboard to move toward the identity of that God. What then follows is a gradual inductive development of his premise that the Unknown God is in fact the Creator God Who has proven His sovereignty over all mankind by raising Jesus from the dead. This is not the familiar content of the gospel preaching in Acts. Rather, here Paul inductively establishes bonds with his listeners by quoting their poets and noting their philosophies. In the process, the inductive movement of Paul's sermon leads toward the climax of the resurrection of Christ. The philosophers had already heard Paul's gospel preaching to the public (vs. 18). But now that Paul has the specific task of preaching directly to the philosophers, he

approaches his task obliquely and inductively, apparently in order to hold their attention and appeal to their reason. On the basis of movement and the placement of the premise, this Pauline sermon is an example of inductive preaching that does not use the narrative style.

Paul's farewell address to the elders of Ephesus (Acts 20:18-35) is a recital of his own ministry among them. He looks to the future and states his task of continuing to testify "to the gospel of God's grace"(vs. 24). He includes exhortation for the elders and their pastoring. He concludes with a personal affirmation of God's and his commitment to them. In this setting Paul has adopted more of a didactic than a kerygmatic approach in his discourse. He has used a series of deductive premises and does not seem, in the circle of those he loved, intent on using an inductive effort to heighten their participation in the communication process. This is a farewell address; his authority as an apostle of Christ rings throughout his exhortation. This discourse is deductive in method.

A final sermon of Paul is considered here--his discourse of defense before King Agrippa (Acts 26:2-23). Dodd describes it as his apology.¹ After a polite word of introduction to the king, Paul begins an autobiographical narrative that is his personal testimony. In the midst of it, Paul inductively interjects a question about God's ability to raise the dead (vs. 8). Resuming his testimony, Paul describes his encounter with Christ on the Damascus road. He describes his conversion, which then becomes the bridge, in this sermonic apology, to his appeal for repentance and turning to God and Christ (vss. 20-23). What is the method of Paul's last major discourse or sermon in Acts? It could be stated that Paul's premise was

¹Dodd, p. 18.

known from the beginning because of the charges already against him as a prisoner, but Paul's actual development of his message follows the inductive model of holding the declaration and application of the central premise until the end. Paul uses his own life story as the vehicle for leading Agrippa and Festus to the concluding statement that what he is on trial for is, in fact, not contrary to the teachings of Moses and the prophets (vs. 22); Christ is the fulfillment of the Hebrew heritage (vs. 23). The method of this discourse is inductive.

Summary

What is the dominant method of the New Testament preaching of Jesus in the gospels and the apostles in Acts? From these several samples of New Testament preaching, it is appropriate to note Wardlaw's conclusion:

Recent theological changes have made it possible to see how preaching since the second century has been clothed mostly in prosaic dress. Prior to that time the controlling structure of Christian preaching was narrative, the recollection of what God in Christ has done, was doing, would do to intervene graciously in human affairs. . . . Narration regulated sermon design.

In the light of the sermons surveyed above, Wardlaw's conclusion is no surprise. The dominant method of New Testament preaching, both that of Jesus and the apostle, appears to be inductive. Lewis' conclusion appears correct: "Jesus, the prophets and apostles preached with an inductive accent."²

This historical survey of the deductive and inductive methods now turns to a post-New Testament survey of preaching to determine any evident trends.

¹Wardlaw, Preaching Biblically, p. 11. Emphasis supplied.

²Lewis and Lewis, p. 11.

Post-New Testament Preaching

Perhaps Brilioth's admission is the best preface for this short review of post-New Testament preaching. In describing the "patient research" that is required in order to evaluate the various forms of Christian preaching down through the centuries, he confesses, "Our imagination is immediately struck by the boundless quantity of material and by the hopelessly extensive work required."¹ Because of the nature of this preaching project, any historical review is necessarily limited. Consequently, the "boundless quantity of material" that Brilioth refers to is selectively examined, first by surveying some of the histories of post-New Testament preaching and secondly by sampling some of the post-New Testament sermons. In this way the deductive and inductive trends of Christian preaching through the centuries can be examined.

Survey of Post-New Testament Preaching

Historically, Plato in his Phaedrus is credited with first identifying the inductive pattern of thinking, and it is Aristotle who significantly developed the deductive method of thinking.² Mention is made here of both Greek philosophers, for it is Brilioth's contention that of the several factors that established the orientation of the Christian sermon of antiquity, "most significant of all was the fact that preaching inherited the legacy of ancient rhetoric."³ Rather than being a mirrored duplication of ancient rhetoric,

¹Brilioth, p.. 10.

²Lewis and Lewis, p. 48.

³Brilioth, p. 26.

however, the Christian sermon developed "a unique type of rhetoric."¹ Nevertheless, like the Greek and Latin precursors of rhetoric, the early preaching Fathers of the church were Christian rhetoricians.²

While Origen's allegorizing might be described as inductive in thrust, the rhetorical methodology of the early Christian preachers reflected the logic of deduction.

Church fathers from Origen to Chrysostom, while imbued with the mind of Christ, exegeted and preached with the mind of Plato and Aristotle. . . . The fathers preached . . . with a rhetoric that Greeks, over the centuries had developed into a science of persuasion.

Augustine, who represented "the absolute height of the Latin sermon,"⁴ clearly applied the rules of classical rhetoric to the art of preaching⁵ "in order to be able to appeal to intellect, feeling, and will."⁶ As such, Augustine's dominant method of expository preaching was deductive. In his four-book De Doctrina Christiana, Augustine produces "the first Manual for Preachers that was written in the Christian Church."⁷ The homiletic counsel given there reflects the deductive method of preaching. Logical, sometimes orderly, passionate, terse, the preaching of Augustine marks a high point in the early Christian period. But, dealing "very little with

¹Carroll, p. 18.

²Brilioth, p. 42.

³Wardlaw, ed., Preaching Biblically, pp. 11, 12.

⁴Brilioth, p. 42.

⁵Ibid., p. 51.

⁶Ibid.

⁷Kerr, p. 105.

illustration,"¹ the sermonic model Augustine left for posterity must be summarized as deductive.

Was there a shift in homiletical method in the ensuing centuries of Christian preaching? Apparently not. "Both late antiquity and the Middle Ages depended upon the Bishop of Hippo's legacy and they often sought to hide their poverty under his mantle."² During the Middle Ages, the sermon "degenerated to a mechanical level" and never seemed to rise above it through that era.³ The deductive precedent of the early fathers apparently continued. Although, it is interesting to note that the inductive component of anecdotes and sermonic illustrations began to develop during the Middle Ages.⁴ In fact, collections of sermonic illustrations began circulating. Did that result in an inductive emphasis in the preaching of that era? The evidence would suggest that deduction continued to be the accepted and practiced homiletical method of that time. "Regardless of changing theologies and varying cultures through the centuries, preaching mostly assumed a debater's stance."⁵ Brilioth describes the detailed structural divisions that became the penchant of homiletical scholarship. Even "a university preacher could . . . show off his exegetical learning" through mastering the sermonic form that was popular among preachers of the-

¹Edwin Charles Dargan, A History of Preaching, vol. 1 (New York: George H. Doran Co., 1905), p. 104.

²Brilioth, p. 61.

³Ibid. p. 73.

⁴Ibid., p. 82.

⁵Wardlaw, Preaching Biblically, p. 12.

time.¹ The concentrated emphasis on form and structure affirms the deductive dominance of medieval preaching. Lewis postulates that the reason for such dominance was that "these long centuries lacked the conditions that demand inductive approach to learning from experience rather than from dogmatic decree."²

With the dawning of the Reformation came a revival of expository, biblical preaching.³ Luther, Calvin, Zwingli, and the other noted reformers developed homiletical styles as diverse as their personalities.

Yet in a general way it may be said that their exposition of Scripture naturally led them back toward the ancient homily as the prevailing sermon form. This tendency was increased by the reaction against scholasticism with its minute distinctions and subdivisions. There is less of logical analysis and of oratorical movement in the sermons of the reformers than in those of many of their predecessors and followers.⁴

The heavy dependence on form and structure of the Middle Ages was not prominent in Reformation preaching. In fact, "freedom from all the restraints of methodology is the only method Luther used in his own preaching."⁵ Such was the effect of his temperament upon his preaching. But it was Calvin who became "one of the church's greatest teachers of the art of preaching."⁶ His orderly mind finely tuned the art of homiletical exegesis and as such stands in distinction to Luther's free-flowing preaching. Interestingly, it was the Dutch Reformed theologian Andreas Gerhard of Ypres,

¹Ibid., p. 81.

²Lewis and Lewis, p. 49.

³Broadus, p. 114.

⁴Dargan, p. 380.

⁵Brilioth, p. 111.

⁶Ibid., p. 157.

also called Hyperius, that is identified as "the first proper theoretician of the evangelical sermon."¹ It was he who gave the basic sermonic scheme of division: reading of the Scripture, an invocation, the introduction, the announcement of subject and division, the treatment of the subject, the argumentation, and finally the conclusion.² By the simple definition of deduction noted in chapter 1, it is clear that Hyperius' methodology would be defined as deductive. And as Brilioth noted above, this became the dominant method that has been used ever since.

Was there no emphasis in inductive preaching during the intervening years? It is hard to say. The revivalist preaching of George Whitefield and John Wesley certainly found popular acceptance among the common citizens as well as occasional notables in England and America. But though their preaching touched the common life experiences of the populace, it must still be considered generally deductive in nature. "In Wesley the exposition of the text was often given a thematic character coupled with a carefully constructed logical division."³ Yet, coupled with the deductive emphasis on logic and structure is the clear attempt in their preaching "to make the central biblical message, as it was understood, living."⁴ Certainly the inductive component of bringing contemporary life to the Word of God for and with the listener prevents a rigid deductive classification of their methodology. Even with that recognition, it still must be concluded that

¹Ibid., p. 125.

²Ibid.

³Brilioth, p. 167.

⁴Ibid.

deductive preaching continued to hold sway as the dominant method following the Reformation.

Significantly contributing to the deductive dominance was the invention of the printing press. While Lewis sees Gutenberg's invention as contributory to the more rapid spread of new ideas that provided "fertile soil" for the rebirth of the inductive method,¹ Fred Craddock disagrees. The printing press created the new world of the printed word. It was the ascendancy of the printed word that markedly affected the spoken word.

In a world oriented around printed words, the sermon competed for attention by seeking to possess the qualities of a written text: logical development, clear argument, thorough and conclusive treatment. In other words, the sermon carried the entire burden; the listener accepted or rejected the conclusions. Many great sermons of the past were ready for the press shortly after, or even before, delivery because these sermons were essentially (sic) unaffected by the contingencies of the situation. They spoke but did not listen; they were completed at the mouth, not at the ear. These sermons presupposed passive audiences, and because other ministers could also presuppose passive audiences, these printed sermons were borrowed from their own pulpits.²

For that reason, R. A. Jensen has coined the phrase, "Gutenberg homiletics."³ With the advent of the printed page, the sermons developed finely tuned structural forms that appealed to the eye as well as logically presented the truth. It is evident that "Gutenberg homiletics" consequently relied on the deductive method for communication from the preacher to the congregation.

Certainly it should not be suggested that the invention of the printing press was a bane to preaching. Broadus notes, "It is our true task and

¹Lewis and Lewis, p. 51.

²Craddock, Authority, p. 30.

³Jensen, Telling, p. 27.

our high privilege, to make the pulpit, with the help of the press, more and more a power and a blessing."¹ However, in this historical survey of post-New Testament preaching it must be noted that the invention of the press significantly contributed to the deductive sway that held preaching through the centuries.

Was this deductive sway through history uninterrupted by inductive preaching? Certainly it was not. As was evident in the literature review of chapter 1, more recent years have seen a growing emphasis in inductive preaching, at least in homiletical literature. So, the deductive dominance brought by the lingering influence of Greek rhetoric was not absolute.

In a further effort to ascertain and corroborate the dominant method of post-New Testament preaching, this chapter in its final portion turns from the historical survey of post-New Testament preaching to an actual sampling of that preaching through the centuries.

Sample of Post-New Testament Preaching

The source for the following sample is the thirteen-volume 20 Centuries of Great Preaching: An Encyclopedia of Preaching.² It was determined that these volumes, which contain representative sermons from the best-known preachers in the Christian church, would be an objective source from which an adequate sampling could be derived. In consultation with my committee chairman, thirty-nine preachers were selected as representative of the spectrum of Christian preaching in history. To avoid a

¹Broadus, p. 133.

²Clyde Fant, Jr., and William Pinson, Jr., eds., 20 Centuries of Great Preaching: An Encyclopedia of Preaching, 13 vols. (Waco, TX: Word Books, 1971).

subjective selection, and to maintain a more random selection, the first sermon from each preacher's group of sermons was the sermon sampled for this examination. Each of the selected preachers with the first sermon that Fant included in their repertoire, is briefly examined in order to determine whether that sermon was deductive or inductive in method. The preachers and sermons are noted in chronological order.

**Clement (c. 150 A.D.):
"An Anonymous Sermon"¹**

This is the "oldest surviving sermon manuscript" from post-New Testament preaching and is remembered as "Clement's Second Letter to the Corinthians."² Clement (if he is indeed the preacher) has woven together a series of exhortations to the "brothers." His opening sentence sets the pattern for this sermonic exhortation: "Brothers, we ought to think of Jesus Christ as we do of God--as the 'judge of the living and the dead.'"³ Clement then develops his thought from that premise, weaving in deductive declarations to the listeners in the context of doing the will of God. The sermon is a deductive exhortation that states its guiding premise at the beginning and by the use of declarative sentences admonishes the hearer throughout its movement. "I am reading you an exhortation."⁴

¹Fant & Pinson, 1:19.

²Ibid.

³Ibid.

⁴Ibid., 1:38-48.

Origen (185-254 A.D.):
"The First Homily"¹

In this sermon Origen gives a verse-by-verse exposition and allegorization of Song of Solomon. In fanciful terms at times, he shifts between imagery and application and allegory. But it would be difficult to describe this sermon as inductive because of its use of allegory. While Origen does use descriptive illustration, it is more of a deductive process and movement than inductive. In fact, it concludes without a clear expression of a premise or main point. It is as if he begins to allegorize the passage and after much length concludes it, without declaring a strong, central premise. But in terms of method, Origen is offering deductive declarations rather than any inductive seeking or soliciting of his hearers' participation. The dominant method here is deductive.

Chrysostom (347-407 A.D.):
"The Sixth Instruction"²

The title itself gives a hint of the hortatory nature of this sermon. Chrysostom (John of Antioch) has four concerns: some Christians have deserted the church to run to the "spectacles"; what is the meaning of "do all for the glory of God"; the gravity of scandal and the duty of fraternal correction; and, the newly baptized should remain a neophyte all his life. In addressing those concerns, Chrysostom clearly utilized the deductive method in giving this series of exhortations or admonitions to his hearers. His sermon is really four sermons woven together, all deductive in their movement and method. He who was called "golden mouth" delivered in

¹Ibid., 1:25.

²Ibid., 1:63-69.

this sermon at least a stirring deductive call for Christian living in an unchristian world.

Augustine (354–430): "To the Newly Baptized on the Octave of Easter"¹

What method did this prince of the Latin preachers use in this sermon? Augustine seems to reflect the style of the previous early preachers. He moves immediately to his point, which in this case is an exhortation, through numerous scriptural quotations, to the new members of the church to consider the deep significance of the baptismal sacrament they have received, "the sacrament of new life."² Augustine does integrate the inductive element of dialogue or questions and answers toward the end of this sermon. Nevertheless, the dominant method is deductive, in that it is a declarative series of exhortations that authoritatively tell the hearer what he is to believe and how he is to behave.

**Bernard of Clairvaux (1090–1153):
"On David and Goliath"³**

Here is an expositional narrative sermon that reflects the inductive method of preaching. Bernard begins with a recital of the familiar story of David and Goliath. While he does not spend much time developing or narrating it, he uses it as the basis for an expositional application of that story to the lives of his hearers (he even works it out to find significance and application for David's five stones!). He quotes numerous passages from scripture throughout his sermon; and while it could be suggested that

¹Ibid., 1:122–125.

²Ibid., 1:122.

³Ibid., 1:149–152.

this is a deductive application of narrative preaching, it is in such contrast to the preceding samples that it seems correct to describe its method as dominantly inductive in movement and application.

**Thomas Aquinas (1225-1274):
"The Height and Depth"**¹

Remembered as "one of the most significant men of all time,"² Aquinas' sermons in this collection are all significantly short. This one's conciseness enhances its logical development of the two points Aquinas states at the beginning as He applies Hab 3:10 to the life of the disciple Thomas. Clearly deductive, Aquinas states the two points of his sermon at the beginning and then briefly defends them.

**John Wycliff (1324-1384): "On Faith:
Christ Stilling the Tempest"**³

Wycliff bases this sermon on faith upon the miracle of Christ sleeping in the boat in the midst of the storm. In his opening sentences he establishes his premise: man's faith or lack of it determines his destiny. Then Wycliff tells the story of Christ in the storm. It is a short retelling, and he moves quickly to application. The use of the narrative here, however, does not make his sermon inductive. His premise at the beginning and his application throughout the sermon indicate the deductive method of preaching.

¹Ibid., 1:193-194.

²Ibid., 1:185.

³Ibid., 1:239-241.

**Martin Luther (1483-1546): "Sermon
on Soberness and Moderation"¹**

Using 1 Pet 4:7-11 as his biblical text, Luther launches into a two-fold attack: first, he deplores the drunken state of Germans; second, he calls for the demonstration of Christian love. Luther preaches two sermons in one. Both are deductive, stating their premises at the outset and then developing the central ideas throughout. Luther does use well the inductive-method appeal to common life experiences. He freely talks about the insobriety of the German people and how the world regards their debauchery, an apparent contemporary reality.

**John Calvin (1509-1564):
"The Word Our Only Rule"²**

"St. Paul hath shown us that we must be ruled by the Word of God."³ With those words Calvin launches into a homiletical application of Titus 1:15-16. He discusses meat eating and defends it against those who would forbid it. Then he shifts to an emphasis on being "reformed in our hearts" rather than concentrating on external changes.⁴ He attacks the traditions of "popery" as lewd and immoral⁵ and appeals to his hearers to seek the works of God and not the traditions of man. Calvin utilizes the deductive method, carefully reasoning from his opening premise and building an argument on persuasive exhortation.

¹Ibid., 2:12-18.

²Ibid., 2:146-153.

³Ibid., 2:146.

⁴Ibid., 2:150.

⁵Ibid., 2:151.

**Richard Baxter (1615-1691): "Making
Light of Christ and Salvation"¹**

In this lengthy sermon Baxter moves directly to his premise. "When Christ hath done all this, men make light of it."² While he shares point after point with his hearers "to humble and reform them,"³ he also includes the inductive dialogical question-answer style that should engage the listener's participation in the sermon. But deductive is the dominant method in Baxter's development of his opening premise. How his listeners were able or supposed to recall his numerous points when he was through preaching is not clear.

**John Wesley (1703-1791): "On
the Omnipresence of God"⁴**

John Wesley, in this particular sermon, develops a clearly deductive style of preaching. In fact, Fant's reproduction of the sermon includes the outline enumerations that give the sermon a logical, orderly progression. Wesley states his premise, "explaining and proving that glorious truth-- God is in this, and every place," at the beginning and methodically supports it throughout the sermon.⁵ His final application is a beautiful appeal for the hearer to continually sense God's "gracious presence."⁶ Wesley's method was deductive in this sermon.

¹Ibid., 2:242-252.

²Ibid., 2:242.

³Ibid., 2:243.

⁴Ibid., 3:15-20.

⁵Ibid., 3:15.

⁶Ibid., 3:20.

**Jonathan Edwards (1703-1758):
"Sinners in the Hands of an
Angry God"**¹

Fant regards this as "perhaps the most famous sermon of all time."² The title itself has often been repeated or quoted. But "Edwards' principal concern was not in describing the fate of the wicked as is usually supposed, but in urging the unconverted to accept God's mercy."³ He does not state his premise at the beginning. Rather the first two pages of his sermon are an exposition of Deut 32:35. Then appears his premise: "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God."⁴ He then makes ten points from that premise. The second half of his sermon is entitled "Application," where he enumerates four major applications of this judgment message for his hearers. Edwards' imagery here is famous: the great furnace of wrath; a wide bottomless pit; hanging by a slender thread; flames of divine wrath flashing about.⁵ Imagery and message aside, Edwards' method is certainly deductive. With an authoritarian stance, he calls the hearer to repentance and avoidance of the wrath of God, "Fly from the wrath to come!"⁶

¹Ibid., 3:56-69.

²Ibid., 3:45.

³Ibid., 3:53.

⁴Ibid., 3:57.

⁵Ibid., 3:63.

⁶Ibid., 3:68.

**George Whitefield (1714-1770):
"All Men's Place"¹**

Whitefield, who preached to literally thousands at a hearing, does not immediately announce his premise in this sermon. He begins with an anecdote of a writer and a quotation, which in turn leads to the life of Solomon and to his sermonic text, Eccl 6:6, "Do not all go to one place?" (KJV) More than the previous sermons examined here, Whitefield's sermon makes much use of questions and anecdotes, both inductive elements. Yet as the sermon develops, it is apparent that it follows the deductive line of movement with the premise coming early in the sermon and the unfolding applications following it. Whitefield includes several personal incidences of his life to illustrate his own early need for a salvation beyond mere formality. This gospel sermon appealing to the listener's heart is one based predominantly on deduction.

**Lyman Beecher (1775-1863): "Nature
and Occasions of Intemperance"²**

This sermon begins with "a glowing description of the sin of intemperance."³ It is the description of drunkenness of Prov 23 that remains the focus of Beecher's sermon. It is deductive, stating the premise of the sin of intemperance at the outset and defending that premise throughout. Beecher illustrates his premise from the realm of health, as well as using anecdotes from the common life of his hearers. His method remains deductive.

¹Ibid., 3:117-127.

²Ibid., 3:217-226.

³Ibid., 3:217.

Horace Bushnell (1802-1876):
"Unconscious Influence"¹

Bushnell deals in this sermon with the intriguing theme of how imperceptibly we influence one another, unconsciously so. John's following Peter into the empty tomb of Christ is Bushnell's scriptural text that suggests his opening premise. For the rest of the sermon he expands the theme of unconscious influence, by describing the various ways our lives affect the lives of others. Bushnell's sermon is like the others before his, deductive in method. He does not change the long-practiced pattern of stating his premise at the beginning and defending and developing it in the sermon, ending with an appeal to the hearer.

Henry Ward Beecher (1813-1887):
"A Sermon to Young Men"²

Beecher preached a rousing sermon to the Young Men's Christian Association of Brooklyn. It really begins as a polemic against city living. "Abide at home!" (i.e., stay in the country) is his admonition.³ Beecher goes on to list the dangers of living in the city, which include the use of tobacco and alcohol. He then discusses the illusions that plague young men in the city, and contends that that is where the benefit of the YMCA is felt. Beecher's sermon is deductive in its movement, with the general premise stated at the beginning and the applications made throughout to the end.

¹Ibid., 4:55-66.

²Ibid., 4:304-316.

³Ibid., 4:307.

**Alexander Maclaren (1826-1910):
"The Guiding Pillar"¹**

In this sermon Maclaren draws parallels between the cloud that guided Israel of old and divine guidance for his hearers. "Let us look at the eternal truths, which are set before us in a transitory form, in this cloud."² With that invitation, Maclaren develops three truths that he applies to his listeners' lives. A master of the expository sermon, Maclaren here skillfully employs the logical pattern of deduction in this sermon. The premise stated, he clearly unfolds the truths he has chosen for his hearers to know.

Charles Haddon Spurgeon (1834-1892): "Songs in the Night"³

Spurgeon, one of the great stories of homiletical success, skillfully employs the deductive method in this sermon. It is characteristically lengthy, but it is also characteristically well organized and logically ordered. Spurgeon builds toward his sermonic premise; it seems like a lengthy introduction, as but considering the length of his sermon it is relatively short. "I will speak this evening upon songs in the night," their source, their matter, their excellence, and their uses.⁴ And with that he deductively defends each point of his outline as he makes applications for his hearers. "I am afraid of wearying you" he comments two-thirds of the way through.⁵ It

¹Ibid., 5:13-18

²Ibid., 5:13.

³Ibid., 6:19-24.

⁴Ibid., 6:20.

⁵Ibid., 6:30.

seems a tribute to both the preacher and the listener that they remained together until the end, particularly when the sermon is a deductive declaration rather than an inductive exploration.

Phillips Brooks (1835-1893):
"Abraham Lincoln"¹

Preached in Philadelphia while the body of President Lincoln was lying in state there, this sermon was a biographical tribute by Brooks. "I invite you to study with me the character of Abraham Lincoln, the impulses of his life and the causes of his death,"² was his opening invitation. It is a stirring recitation of Lincoln's life and the freedom cause he espoused. Brook's method seems to be a combination of deduction and induction. While he declares his intent from the beginning, the listener does not see the whole picture until the final unfolding at the end. For that reason, the dominant method appears to be inductive. Brooks climaxes with an emotional recalling of Lincoln's Gettysburg address. The final appeal is his premise, "May God make us worthy of the memory of Abraham Lincoln."³ It is an inductive climax.

Dwight L. Moody (1837-1899):
"The Reward of the Faithful"⁴

This great preacher endeared himself to the public through his colorful use of anecdotal preaching. In fact, this sermon is a series of illustrations and stories tied together. Moody begins with his text, John

¹Ibid., 6:125-135.

²Ibid., 6:125.

³Ibid., 6:135.

⁴Ibid., 6:293-300.

4:36, and then launches into the events of that day in Chicago. That begins his series of anecdotes that nearly carry the sermon through to its conclusion. Is this sermon deductive or inductive? It certainly makes generous use of the inductive element of narrative illustrations. On that basis, perhaps the dominant method is inductive. On the other hand, Moody announced his premise, the wages of serving the Lord, at the beginning. Though it is a deductive statement of the theme, the flow of the sermon itself seems dominantly inductive, with the stories that hold the listener's attention while building support for the theme out of common life experiences. Induction seems to be Moody's dominant method in this sermon.

Charles Jefferson (1860-1937): "Fun"¹

The title itself is a beckon to the listener. Jefferson clearly employs the inductive method in this sermon. He weaves a series of life experiences together, experiences that the listener can readily identify as fun. He invites the hearer to recall those childhood experiences of fun. He moves to the adult's experience of fun. Throughout the sermon, no mention is made of scripture. But at the conclusion, Jefferson bridges to the life of Jesus and concludes with his sermon premise that if we play the game "according to the rules laid down by Jesus of Nazareth, our Leader and our Friend," we will have a good time, fun.² More philosophical than theological, this effectively utilizes the inductive method to arrive at its premise at the end.

¹Ibid., 7:48-54.

²Ibid., 7:54.

G. Campbell Morgan (1863-1945):
"The Kingdom Shall Be the Lord's"¹

In this sermon Morgan takes the thematic struggle between Jacob and Esau in the book of Obadiah, beginning with a description of the setting and the historical struggle between the two brothers. But Morgan does not reveal his premise at the beginning of the sermon. Instead, he logically builds the progression of Obadiah's message until he arrives at the last sentence of the prophecy (vs. 21.). At the end of his sermon he shares "the declaration that we need to hear and heed today."² Morgan's method in this sermon is inductive. The sermonic movement is toward the end where the premise at last is formulated: "The kingdom shall be the Lord's."

John Henry Jowett (1864-1923):
"The True Imperialism"³

Here is another inductive sermon. Jowett announces his theme by his title. But the title is vague enough to leave a question in the listener's mind. As Jowett develops his sermon from Isa 55, he begins with a rich imagery of contrast, as life in the plains is compared with life in the hills. The latter is the desire of the heart, he contends. In the life of the plains there is an inner thirst. He elaborates upon the spiritual thirsts we experience in living, and then leads the hearer to the divine quenching. It is not until after that development however, that Jowett introduces the "true imperialism," which is "empire by moral and spiritual sovereignty, allurements

¹Ibid., 8:14-18

²Ibid., 8:17.

³Ibid., 8:61-67.

and dominion by the fascinating radiance of a pure and sanctified life."¹ That premise is stated near the end of his sermon, the remainder being an appeal to find a life of true imperialism. This sermon with its premise stated near the end was certainly inductive.

**Arthur John Gossip (1873-1954): "But
When Life Tumbles In, What Then?"²**

One of the famous sermons of Christian preaching, this was preached by Gossip immediately after the death of his wife. The sermon is an intensely personal revelation and testimony from Gossip's heart--one of the most moving sermons in Fant's collection. Fresh from the agony of his own loss, Gossip dares to challenge his parish to the reality of death and the reality of God in the midst of it. He masterfully weaves in the inductive element of accosting his listeners, inviting them to struggle with him, echoing their own fears, binding preacher and listener together through the sharing of a common dread of death and despair of loss. Scriptural quotations poignantly line this inductive movement as Gossip leads beyond his oft-quoted sentence: "You people in the sunshine may believe the faith, but we in the shadow must believe it. We have nothing else."³ His climax ascends through his personal grief and seems to triumph with hope as he quotes Hopeful when he crosses the last river in Pilgrim's Progress, "'Be of good cheer, my brother, for I feel the bottom, and it is sound.'"⁴ This is a powerful inductive sermon.

¹Ibid., 8:66.

²Ibid., 8:232-239.

³Ibid., 8:235.

⁴Ibid., 8:239.

Henry Sloan Coffin (1877-1954):
"Shields of Brass"¹

Coffin begins with a series of questions that he does not immediately answer. Rather, he begins a retelling of the story of Rehoboam and the change of golden shields to brass. Without stating any premise, he moves to common life experiences in marriage and society and shows how we too are guilty of exchanging shields of gold for ones of brass. Coffin's premise, in fact, is not arrived at or stated until his final sentence, where in Christ "all the blundering Rehoboams" can find "the Captain of the losing legion" and hope of new beginnings.² Here is induction effectively modeled.

Henry Emerson Fosdick (1878-1969):
**"The Modern World's Rediscovery
 of Sin"³**

Fosdick quotes Matt 1:21 in his opening statement. That verse becomes the framework for the sermon flow he develops. The first three-quarters of his sermon discusses the sin problem, the inherent sinful nature that man cannot seem to shake. The final quarter is devoted to salvation that is proffered in Jesus. It is a simple structure. He announces his premise at the beginning; but, it is not until the end that it achieves its fullness. The sermon begins deductively but develops the problems of mankind by an inductive sharing of common life experiences. However, because those examples are intended to support his initial premise, the movement of the sermon is predominantly deductive.

¹Ibid., 8:289-295.

²Ibid., 8:295.

³Ibid., 8:28-34.

Clarence Macartney¹(1879-1957):
"The Saddest Word"

Here is an example of how a series of inductive narrative vignettes can be used deductively. Macartney, the great preacher of biographical sermons, here announces, after considering several possibilities, that sin is the saddest word of all. Taking Gen 4:7 as his text, he reveals how sin has indeed "crouched at the door" in the lives of four ancient men: Cain, Saul, David, and Peter. Each sketch is an inductive expose of sin's mastery of that life. Macartney climaxes with the story of the cross where "sin's masterpiece of sadness became God's masterpiece of forgiveness and mercy."² In actuality, Macartney appears to begin deductively by announcing his subject of sin, but in fact he ends inductively because it is not until the end that the solution to sin's problem is announced. Consequently, this sermon which combines deduction and induction develops an inductive movement to finding and announcing the solution at the end.

Clovis Chappell (1882-1972):
"The Sensualist"³

Chappell colorfully paints a biographical character sketch of Esau. He hints at his premise in the beginning when he says, Jacob had very little but made much of it--Esau had very much but "made practically nothing out of it."⁴ But that is not his full premise. The hearer is invited to relive the life of Esau. As Chappell unfolds it, he draws applications along

¹Ibid., 8:118-122.

²Ibid., 8:122.

³Ibid., 8:217-222.

⁴Ibid., 8:217.

the way. But his premise is not yet. It is not until the final two sentences that Chappel draws aside the veil and the premise is approached: "There is a repentance that saves the soul and leaves the life in ruins. There is a far better repentance that saves both the soul and the life."¹ The sermonic movement chosen by Chappel is that of induction, leaving the premise until the ending.

Halford Luccock (1885-1960):
"The Old-Time Religion"²

"This whole sermon can be put into one sentence," so announced Luccock in his introduction: If you want the old-time religion, go all the way back to the beginning. If that, indeed, was announcing his premise, then it is difficult to follow how that premise is developed. In fact, when Luccock ends, he is appealing for child labor laws! This is a topical sermon based on the old spiritual and two texts of Scripture, Heb 11:8 and Exod 5:1. Luccock deals with the song and the two verses in that order. His final appeal is for a religion of "active, sacrificing love."³ But his conclusion is not clear from his introduction, and his initial premise does not match his closing one. The sermon takes the deductive style of beginning with the premise. That it ends with a different one is another matter.

¹Ibid., 8:222.

²Ibid., 9:15-18.

³Ibid., 9:18.

Ralph Sockman (1889-1970):
"The Drama of Deliverance"¹

How can we be delivered from evil? Sockman wonders at the beginning of his sermon. The drama of deliverance is a drama in four acts.² Those four acts are the substance of this sermon. While the sermon would seem to be classified as deductive because of its initial announcement, it is, in fact, inductive, for the four acts are building a crescendo for the final conclusion: God suffers to deliver us from evil.³

Paul Scherer (1892-1969):
"The Love that God Defines"⁴

"Love does not define God; God defines love."⁵ So states Scherer as he moves into his sermon that seeks to emphasize that God is love, not God is love. Scherer follows the deductive model in stating his proposition at the beginning and then setting out to defend and prove it. It is a logical sermon that weaves the God of the Scriptures through biblical vignettes with the too-small God we try to conceptualize. Scherer seeks to stretch our human perspective of the measureless love of God in this deductive sermon.

¹Ibid., 10:180-186.

²Ibid., 10:181.

³Ibid., 10:185.

⁴Ibid., 10:307-314.

⁵Ibid., 10:307.

Walter Maier (1893-1950): "Unfailing Light for the Lengthening Shadows"¹

Maier graphically describes the desperation of the approaching world war. In the midst of the gloom, where is the light? "How I thank God that it is now given to me to show you unfailing light for the lengthening shadows."² Using Ps 36:9, Maier preaches his two points: Human light often fails; in God we find the true light. He uses the common experience of fear and apprehension over the approaching war as a bridge to lead his hearers to his text. The premise, God is the light, is announced as he proceeds to amplify the text with contemporary experiences and global facts. The sermon is deductive as it seeks to build its initial premise stated in the text for the sermon.

Fulton J. Sheen (1895-1979): "Pain"³

Taking the two thieves on their crosses, Sheen contrasts two human reactions to pain. While he announces his subject as the contrast of pain and human reaction, he really does not state a premise. Rather, he develops his thought through a contemplation upon the thieves' reactions at the crucifixion of Christ. He sharply contrasts their responses to pain and to Jesus. Through a series of applications, Sheen builds up to his "final lesson" which declares that through asking for a cross, man allows God to draw him closer to Himself. Pain is not to be shunned; the cross is to be sought. Sheen uses induction to move toward that climaxing premise.

¹Ibid., 11:11-18.

²Ibid., 11:12.

³Ibid., 11:155-159.

Norman Vincent Peale (1898-):
"Be Glad You're Alive"¹

"We are urged to be joyful that we might become what God intended us to be; namely, effective people."² With that premise Peale strings a collection of personal and anecdotal experiences that reveal how joy and harmony have brought healing and hope to human hearts. By turning our thoughts toward positive themes and becoming active in bringing happiness to others, we can have the joy Jesus described. Peale's sermon is a deductive sermon that states its premise at the outset and then proves it by sharing numerous inductive, common life experiences.

Martyn Lloyd-Jones (1899-1981): "The Importance of Spiritual Thinking"¹⁰

"We proceed with our analysis of this 73rd Psalm" are Lloyd-Jones opening words.⁴ What follows is indeed an analysis. An initial reading suggests a methodical, logical analysis that borders more on technical exposition and illumination rather than a joint exploration of preacher and hearer. This sermon is almost like a lecture. Its deductive movement offers analytical precision. In fact, Lloyd-Jones signals his method when he said, "We . . . deduced certain positive principles which we should observe in our spiritual life."⁵ Deduction is his method here.

¹Ibid., 11:233-237.

²Ibid., 11:233.

³Ibid., 11:275-286.

⁴Ibid., 11:275.

⁵Ibid., 11:276.

**William Edwin Sangster (1900-1960):
"Drunk and Mad"¹**

Sangster here has written two inductive sermons in one. He considers the charges against the early Christians--that they were either drunk or mad. He captures the listeners' attention with the question. What does it mean to be drunk? He inductively moves to his conclusion that it is a "real euphoria" that only Christianity can offer.² What does it mean to be mad? He inductively climaxes with a tale of Chinese head-hunting that ends with: "Mad, of course . . . and yet" ³ It is a classic inductive ending that leaves it to the hearer to formulate the final response. Induction here is Sangster's obvious method.

**Peter Marshall (1902-1949):
"Where Are the Heroes Now?"⁴**

"Among the most notable masters of the art of pictorial preaching," Marshall is remembered for his emphasis on the inductive method of narrative, story preaching.⁵ This sermon effectively illustrates the use of the inductive method of scripture. For Marshall there is no scripture quoted at all in his litany of some of the great American heroes until he reaches his final moment. After the scripture, follows his premise: "Oh God! Raise us up heroes to win this war too." Clearly this sermon with its premise coming along with the scripture as a climax at the end is an inductive one.. Nearly

¹Ibid., 11:340-345.

²Ibid., 11:341.

³Ibid., 11:345.

⁴Ibid., 12:11-19.

⁵Ibid., 12:10.

the entire sermon is a rehearsal of past American heroes who have opened a pathway for contemporary Americans to follow.

Robert McCracken (1904-1973):
"Beware of Melancholy"¹

In this inductive sermon, McCracken first describes the anatomy of melancholy and then offers some "effective remedies."² While he declares his subject at the outset, he does not offer a premise until he reads his scripture at the final sentence of the sermon. It is Ps 42:11, and he appeals to the hearers to hope in God as the final remedy for melancholy. The sermon is really an amiable chat about the dangers of melancholy and some timely tips on how to live free from it. Taking life experiences, McCracken weaves them into his inductive movement that climaxes at the conclusion.

Helmut Thielicke (1908-):
"The Meaning of Prayer"³

This is the final sermon to be considered in this sermonic sampling of Christian preaching in the post-New Testament church. Perhaps it is appropriate that this sampling concludes with the great contemporary German preacher and theologian who has preached to packed houses on Sunday mornings and Sunday evenings. This sermon on Luke 11:9-13 reflects the masterful style that characterized Thielicke. Having read many of his sermons, I have found this preacher to expertly touch the raw nerve of some human problem and with forceful exploration move the hearer from his problem to God's solution. Thielicke seems to be a master at turning

¹Ibid., 12:65-69.

²Ibid., 12:67.

³Ibid., 12:231-238.

a monologue into a dialog. He repeatedly, in this sermon and others, asks the challenging questions to show that he is indeed aware of the objections Christianity ever faces. It is an inductive method that heightens the participation of the listener throughout the sermon. Thielicke in this sermon squarely faces the multitude of problems with trying to pray to an unseen God. He weaves in and out of human drama until at the end he exclaims:

If I should say what I consider to be the greatest word in the Scripture concerning prayer, then I would say that the greatest is that we are able to draw near to the presence of God through dialogue with him; that we are able to taste of his peace in the midst of all our unrest, and find support in the face of all that oppresses us and would cast us down.¹

Thielicke has here preached a masterful inductive sermon that combines the engaging of the listener in his process, crescendoing to his final premise at the conclusion of his sermon.

Summary

What is the dominant method of post-New Testament preaching as evidenced in the survey of the historical literature and the sampling of the sermons of this era? The survey of the literature has indicated a deductive dominance affected by the lingering influence of Greek rhetoric on Christian preaching. The sampling of the actual sermons preached in these nearly two millennia confirms that deductive dominance to a point.

Of the thirty-nine sermons sampled here, twenty-three used the deductive method and sixteen evidenced the inductive method. On that basis, deduction, while not an overwhelming majority, clearly was the most common method used in preaching. However, if the dates of the sermons in this sample are noted, prior to Phillips Brooks (1835-1893), all eighteen

¹Ibid., 12:238.

sermons, except Bernard's, were deductive in method. From Brooks to Theilicke, however, the sample is divided between fifteen inductive sermons and six deductive ones. Clearly, this sample indicates that deduction held dominant sway prior to the mid 1800s. But the late 19th and 20th centuries have evidenced an upsurge of inductive preaching. Interestingly, that upsurge in this sampling came before the growing emphasis on inductive preaching in homiletical literature.

Nevertheless, in terms of length of dominance over the twenty centuries of Christian preaching, it is just as clear that deduction has reigned the longest. What is happening in contemporary preaching is still unfolding.

Chapter Summary

In this historical comparison of the deductive and inductive methods of preaching, what are the evident trends in the history of preaching? Do the Scriptures demonstrate the dominance of one method over the other? And does subsequent history reveal a dominant emphasis in sermonic method?

The biblical method of communicating in writing and preaching reflects both deduction and induction. But it is apparent that the inductive method is dominant. A significant factor in the inductive emphasis of the New Testament preaching and teaching of Jesus and the apostles is the narrative nature of the Scriptures. In that familiar framework of narrative appear the inductive components of questions, analogies, imageries, and common life experience.

Does the inductive dominance of the Scriptures relegate deduction to an inferior level of communication? Certainly not. There are ample evidences of deduction in the Word of God. The fact that both methods

appear together in Scripture is indicative of a mutual contribution both have made in the divine-human communication process. If, however, by frequency of biblical use one method is to be preferred over the other, induction would be that method. Such is Lewis' conclusion.

In post-New Testament preaching it is evident that the deductive method dominated Christian preaching. The influence of classical rhetoric, the acceptance of the pulpit's authority, and the decrees of dogma all contributed to the deductive sway in preaching. But it would not be correct to declare that all preaching has been deductive, for through history there are evidences of an inductive presence. It can be summarized, though, that since the time of the New Testament, Christian preaching has generally followed the deductive process until an apparent renewal of inductive preaching in the late 19th and 20th centuries.

It is important to note, however, that neither the deductive dominance in history nor the inductive preference of Scriptures denies the validity and effective value of the other. The Son of God captured the hearts of men and women through His inductive preaching of the gospel of grace. In turn it was that gospel story that permeated the sermons of the New Testament preachers. Consequently, their story preaching was truly inductive, as they proclaimed the crucified and risen Christ to the world. But the deductive emphasis grew as the post-New-Testament preachers were faced with the task of instructing the believers how to live in the light of that Good News. The history of the church has shown, however, that divine power clearly attended both the inductive preaching of the New Testament and the deductive preaching of the post-New Testament church. Having surveyed both methods in the history of preaching, an objective of this

project is to ascertain whether the listeners in the Pioneer Memorial Church prefer deductive or inductive preaching. The following chapters describe this effort.

CHAPTER III

A DESCRIPTION OF THE PROCEDURES FOLLOWED IN COMPARING THE DEDUCTIVE AND INDUCTIVE METHODS OF PREACHING IN THE PIONEER MEMORIAL CHURCH

Having examined a theoretical basis for the deductive and inductive methods in chapter 1, and noted the methodological trends of Christian preaching through a historical survey in chapter 2, this chapter describes the procedures that were taken in order to compare listener receptivity to the deductive and inductive methods of preaching in Pioneer Memorial Church (PMC).

This account of the project is given in narrative form so the sequential development of the project may be recorded. This chronological description allows me to include subsequent evaluation that has grown out of my being able to look back over the project. In this way I am able to report the various steps from a perspective of reflection and reaction now that the process has been completed.

The major elements of this project are: (1) the standard evaluative form (the "Preaching Response Questionnaire"); (2) the listening/feedback group; (3) the sermon series; (4) the group meeting of the listeners; and, (5) a computer tally of the listeners' written responses in the completed questionnaires. These elements are described and reported in this chapter.

Preaching Response Questionnaire

One of the purposes of this project was to solicit listener response to sermons preached using both the deductive and inductive methods. With that basic objective in mind, a standard evaluative form was created that could be given to a randomly selected group of listeners enabling them to indicate their responses to a series of sermons.

While many standard evaluative forms (questionnaires, surveys, etc.) are offered in the homiletical texts, none of them dealt with a deductive and inductive comparison. In fact, in all the evaluative forms I examined, not one even had a question that sought listener reaction to deduction or induction. Homiletical evaluative forms usually include an evaluation of the sermon's content, the preacher's style and delivery, and a host of technical variables important to evaluating the effectiveness of the preacher and his sermon. It became evident that if I wanted to solicit listener reaction to the deductive and inductive methods of preaching, I would have to design a questionnaire rather than borrow one.

In consultation with my project committee, I researched and wrote chapter 1 of this project report to establish a theoretical basis for the construction of a standard evaluative form for soliciting listener responses to both methods of preaching. The questionnaire was designed on the basis of the three elements that deductive and inductive preaching share. Those elements, as defined and explained in chapter 2, are: authority, sermonic structure, and listener participation. According to the literature on preaching, the usage of these three elements in deductive and inductive preaching varies according to the sermonic method. Therefore, it was necessary to design an evaluative form that would seek to measure listener reaction to

those elements in the sermons in order to discover if, in fact, listener perception of those elements varied appreciably between the two different methods. The question was, would the listener reaction in PMC confirm the thesis found in the literature or would it indicate a differing response? The project questionnaire was designed to find the answer to that question.

In consultation with my committee and Dr. Rolger Dudley, a statistician and Director of the Church Ministry Institute, a questionnaire of eleven questions was created. Each question, along with the multiple-choice responses is listed below. The rationale and purpose for each question is given in conjunction with the question.

Question 1: Did the sermon have a clear central idea (main point) which you could sense? A-No; B-Not Sure; C-Weak; D-Yes.

The intention of this first question was to discover if listener response would indicate that one method was able to communicate more clearly the central idea or premise of the sermon than the other method. Do listeners perceive the central idea in deductive sermons more clearly than in inductive sermons, or is the opposite true? Since the placement of the central idea is pivotal to both methods, I wanted to know if that placement would effect listener perception of the central idea.

Question 2: What was the central idea of the sermon as you understood it? _____

How much of the central idea in the sermon would or could the listeners recall and retain? Would one method of preaching have a higher listener recall-retention than the other? This was the only question that

did not offer the listener a multiple-choice response. In order to establish if the listener actually was able to "prove" his response to Question 1, it was necessary to ask for written recall, even though this would complicate the work of tallying and evaluating the responses.

Question 3: When did the central idea of the sermon become apparent to you? A-Never; B-Beginning; C-Middle; D-End; E-After

Because the placement of the central idea in the sermon differs so markedly in the deductive and inductive methods of preaching, this question sought to record where listeners perceived the central idea in each of the sermons. Would they actually hear the central idea in the beginning of the deductive sermons? Would they indicate they heard it at the middle or the end of the inductive sermons?

Question 4: When would you prefer to arrive at the central idea? A-Beginning; B-Middle; C-End.

This was one of two questions that sought listener preference in terms of the deductive and inductive methods. The first four questions dealt with the central idea and its placement; this final question of the four asks specifically for listener preference. I anticipated that, depending on how the listeners responded to this question, I would be able to determine to some degree which method was most preferred. These responses alone, however, would not be sufficient to come to a final conclusion. The responses to Question 10, along with the overall responses, would have to be considered in conjunction with this question in order to ascertain the listeners' preference of method.

Question 5: Did the sermon have an organized structure that you could notice? A-No evident organization of structure

(loose, informal collection of thoughts and points);
 B-Occasional evidences of organized structure (on occasion, a progression of points could be followed);
 C-Clearly evident organization of structure (structure obvious in evident progression of points).

Questions 5 and 6 sought to measure a second element that both the deductive and inductive methods share, sermonic structure. Is one method perceived by the listeners as more clearly organized and structured than the other? The literature reviewed in chapter 1 tended to describe the deductive method in terms of carefully organized structure and logic and the inductive method in terms of movement and progression more than observable structure. Would this be verified by the listeners' responses during this series?

Question 6: How do you react to the structure as you see it in this sermon? A-Confusing; B-Mediocre; C-Helpful.

I wanted to know how the listeners would describe the sermonic structures of these two differing methods. Would they decisively describe one method as helpful and the other as mediocre or confusing? What reaction would they have to the structure (or lack of it) that they perceived in Question 5?

Question 7: How would you describe this sermon? A-Authoritarian (I was told what to believe); B-Non-authoritarian (I decided what to believe).

Questions 7 and 8 were designed to deal with another element that both methods share, authority. The literature that deals with a theoretical comparison of the methods tended to describe deductive preaching as more authoritarian than inductive preaching (see chapter 1). Would the listeners in this project react in the same way? Would one method be dominantly more authoritarian than the other? As the explanatory sentence

after each response to this question indicates, the measure of "authoritarian" would be based on the listener's determination of whether he was told or whether he decided what to believe.

Question 8: Did you hear God's Word proclaimed with authority in this sermon? A-Yes; B-No.

Authority is still the element being considered. The purpose of this question was to discover if the ring of divine authority, that sense of a solid scriptural undergirding, was greater for one method than the other. Do deductive sermons sound this positive note of authority more than inductive ones? Can a sermon be considered non-authoritarian and still ring with the authority of God's Word? I wanted to compare listener responses to both the negative and positive aspects of authority in terms of these two different sermonic methods.

Question 9: How would you describe your involvement (participation) in arriving at the conclusion of this sermon? A-Conclusion made for me; B-I joined in forming the conclusion; C-No conclusion offered --I made my own.

Questions 9 and 10 were designed to deal with the third element that chapter 1 indicated as shared by deductive and inductive sermons, listener participation. Is the premise that inductive preaching tends to solicit and involve more listener participation than deductive preaching in forming the conclusion of the sermon a valid one for the PMC listeners? I wanted to know how the listeners would perceive their level of participation in the deductive and inductive sermons. Would important differences based on sermonic method become evident? I had my own hunches about these questions; but would listener response be as predictable as I thought?

Question 10: How do you react to your participation as you see it in this sermon? A-Prefer conclusions already made; B-Prefer some participation in arriving at conclusion; C-Prefer to arrive at conclusion on my own.

This and Question 4 were the only two questions in the questionnaire that asked directly for listener preference. Based on the preferences they would indicate in this question and in Question 4, some conclusions would become evident regarding general sermonic method preference; at least, those were my intentions for including both questions in the "Preaching Response Questionnaire." The specific purpose of this question was to ascertain what level of participation the listeners in this project would prefer in arriving at the conclusion of the sermon. The deductive method of stating an already-formed conclusion at the outset of the sermon was the reason for offering response A (above). The inductive methods of soliciting listener participation in forming the conclusion or allowing the listener to form ideas by himself was the reason responses B and C were included for this question. Do PMC listeners prefer a deductive type of participation (the conclusion already formed) or do they prefer an inductive level of participation (the conclusion jointly formed)?

Question 11: This sermon was most like a: A-Lecture (for instruction); B-Story (for interest); C-Devotional (for inspiration); D-Debate (for proving or winning an argument); E-Defense (for defending a conclusion); F-Other____.

How would the sermons in this series be described by the listeners? Would they tend to describe deductive sermons one way and inductive sermons another? Or would there be a significant difference in how they described the sermons? In other words, are there general perceptions that are characteristic of deductive and inductive sermons? This question did not

specifically relate to the three major elements that these two sermon methods share. It was a final, general question that sought to characterize the methods according to listener response.

Three more questions-responses were included in the "Preaching Response Questionnaire" for the last three sermons in the series. Because I wanted to assure participating listeners their anonymity, I decided to add three demographic questions after we were well into the series. Those three questions were related to the listener's gender, age, and classification:¹

1. I am: M F
2. I am: Under 14
 14-18
 19-23
 24-40
 41-54
 55-65
 66+
3. I am a: Student--elementary
 Student--academy
 Student--undergraduate
 Student--graduate
 Faculty member
 University staff member
 Community member
 Retired member

These three questions appeared at the end of the questionnaires that were handed out to the listeners for Sermons 6, 7, and 8.²

All of the questionnaires from the beginning to the end of the

¹A term used to identify eight categories of listeners in PMC, namely elementary students, academy students, undergraduate students, graduate students, faculty, university staff, and community members.

²One other question also appeared for those three sermons. The listeners were asked to choose one of five evenings when they would be available to meet with my committee chairman, Dr. Steven Vitrano.

series concluded by asking the following information of the respondent: date, title of the sermon, and the listener's six-digit identification number. The purpose of the identification number, which the listener was supposed to choose for himself and use throughout the series, would enable me to group all the questionnaires by identification numbers, so that once the demographical information was given at the end of the series, I would be able to apply it to each listener's earlier responses.

My intentions were good, but it is clear in retrospect that I should have included the three demographic questions from the beginning of the series rather than waiting until the last three sermons. My effort to assure listener anonymity did not need to go that far. Because the demographic questions did not appear until the last three sermons, listeners who participated at any time during the first five sermons but did not respond during the last three sermons are unidentifiable in terms of gender, age, and classification. While their anonymous responses do contribute to the total sample tally, I am not able to include their responses in making the demographic comparisons that appear in chapter 4. For that reason, as table 57 in the appendix indicates, the demographic samples for each of the sermons are lower than the actual number of surveys submitted each time. For example, while 63 questionnaires were submitted for Sermon 1 in the series, the demographic sample for gender reveals a total of 44 listeners. Evidently some of the listeners who responded to Sermon 1 did not respond to Sermon 6 through 8. Consequently, identification numbers early in the series could not be matched with demographic responses at the end of the series.

The eleven sermonic questions and the three demographic questions, along with the date, sermon title, and listener identification number,

constituted the "Preaching Response Questionnaire" for this project. This standard evaluative form was used throughout the entire series.

Once the form was designed and accepted by my project committee, it was necessary to select a random group of PMC listeners who would respond sermon by sermon through this questionnaire.

Listening/ Feedback Group

In consultation with Dr. Roger Dudley, I decided to select the listeners for this project from the Pioneer Memorial Church's "donor's book," --a computerized tally of all individuals who have contributed over the previous year in one of the Sabbath morning offerings. The church membership list was not used because the membership list would include neither those youth who had not joined the congregation nor the majority of the college student worshipers, whose membership is not in the Pioneer Memorial Church. In order to get a fair representation of those two classifications of Pioneer worshipers, I chose to use the broader, more extensive list.

The method of random selection suggested by Dr. Dudley was a simple one: arbitrarily counting every thirtieth name in the donor's list in order to arrive at a representative sample of between 120 to 150 listeners. By using that method I counted and chose 146 random listeners who would be invited to participate in this preaching project.¹

It was decided, again in consultation with my committee, to write each potential listener and invite him or her to participate in this project. The letter (see appendix C) noted that the series would begin on September

¹In counting through the list, whenever the count fell on an individual out of town or without an address I moved the count back one name and selected that person for invitation.

28, 1985, and would involve each participant in responding to the eight sermons of the series through a questionnaire which could be picked up each Sabbath and returned that same morning to a specially designated questionnaire box in the Personnel Ministries office of the church (the listeners were not informed that the series would be a comparison of deductive and inductive preaching). In an effort to personalize the invitations as much as possible, the salutations of the letters were addressed to each participant by first name and signed individually by me. On September 20, 1985, 146 letters were mailed to this randomly selected group of listeners. It was decided that no response from the potential listener would be solicited as to whether or not he would help participate in the project. Rather, we would wait for the initial questionnaire responses at the end of the first sermon. If the number of responses was too low, more listeners could be selected.

Sixty-three listeners responded to Sermon 1 in the series--less than half of the 146 invited to take part. Would that number of respondents be viable for this project? Dr. Dudley and I studied this problem and decided that with such a randomly selected sample it was important to determine how many of the listeners in the random sample were actually able to participate in the project. To determine that would necessitate a phone canvass of the random sample. If the canvass revealed that the actual number of listeners able to participate in the project was lower than the total, the percentage of those who did respond after Sermon 1 would obviously increase.

One long-time PMC member agreed to conduct the telephone canvass to determine which listeners were able to participate in this project. It was discovered that 78 listeners out of the random sample of 146 were actually

able and/or willing to participate in this project. The canvass revealed that some of the sample had moved away, leaving no forwarding address, others had discontinued telephone service, others were infirm and unable to attend church any longer, and still others had dropped out of church life and no longer wished to attend. Returned envelopes marked "not forwardable" also indicated those random listeners who could not be counted in an active sample.¹ While some of those discoveries were disconcerting, it was encouraging to see the potential number of listeners drop to the place where 63 respondents out of a total of 78 represented a respectable response rating of 81 percent.²

Unfortunately, the random sample taken from the PMC donor's list was still low in its representation of young listeners, 23 years of age and younger. While I had expected to find an appropriate representation of college students in the random sample, the actual number of respondents, when isolated by age group or rank (as in table 57 in appendix B), was comparatively low. Again, the demographic information was not solicited until the last three sermons of the series. Had I known after the first sermon that my college student and youth sample was as low as it was, I could have randomly selected students from the college and academy and invited them to join the project in time for Sermon 2. As it turned out,

¹One group we were unable to confirm by the phone canvass were those donors who have mailing addresses but no telephone listing. They were not included in the list of 78 participants, though it is possible they actually did participate in the project.

²As table 57 in appendix B indicates, the number of respondents throughout this series fluctuated from the high of 63 in Sermon 1 to a low of 41 to Sermon 7, a series average was 53.75 listeners per sermon. Based on the 78 available and able participants, that is a 69% response rate. Such a rate provides a sample large enough from which to generalize.

the age groups at both ends of the age spectrum, the youngest (23 and younger) and the oldest (66 and older) listeners were the smallest samples. Because of those small samples, it is impossible to make generalizations based solely on age groups on a sermon-by-sermon basis. Instead, the demographic comparisons in chapter 4 are based only upon the total series average rather than a sermon-by-sermon comparison.

Efforts were made throughout the series to keep the number of participating listeners in the random sample as high as possible. The worship bulletin each week had a printed reminder to those who were participating in the pastor's preaching project. Every Sabbath during the announcement period, I invited those listeners who had not picked up a questionnaire to raise their hands so deacons could hand them one.¹ In this effort to remind the project listeners, I actually ended up with a group of "volunteer" respondents who took it upon themselves to ask a deacon for a questionnaire and who then filled it out at the end of the sermon and submitted the questionnaire as did the regular project participants. Consequently, when the identification numbers were correlated and separated at the end of the project, I discovered a total of 105 listeners who participated in this project at one time or another. Of those, 32 listeners participated only once throughout the series. While some of those 32 may have been listeners I originally invited to participate in the project, it is apparent that some of them were

¹In my first letter (September 20, 1985) to the participants, I indicated that the questionnaires would be available with the greeters at every entrance to the church. Thus, the listeners could pick up their questionnaires as they entered the church for worship. A copy of the letters to the greeters and the Personal Ministries secretary, informing them of the project, is included in appendix C.

"volunteers" who decided they would "assist" me by submitting a questionnaire once.

Along with my weekly reminders in the worship bulletin and during the announcement period of the worship service, I wrote two other letters to the entire random group of 78 listeners. Because of a preaching appointment in England during the end of October and first of November, I was not in the PMC pulpit for three Sabbaths. When I returned, I sent the listeners a letter thanking them for their participation thus far in the series and inviting them to continue their participation for the remainder of the series.¹ In a second letter on December 2, 1985, I informed the listeners of the date for a group meeting (the following Sunday evening) with my committee chairman, Dr. Steven Vitrano. An invitation to listen to the final sermon December 7 was also given. Thus, in addition to the initial letter of invitation, weekly reminders were made in the bulletin and in the announcement period in church, and two letters were sent, one in the middle of the series and just before the series concluded. As table 57 in appendix B indicates, however, the number of respondents slowly decreased over the nearly two and half months of the series.

Perhaps that decrease in the number of participants was to be expected. Because the series covered nearly two and a half months (September 28 to December 7, 1985), it does not seem unusual that some participants would be out of town for various reasons or previous commitments during this time period. Also, the inherent mobility of an institutional congregation, and my having to be gone for three Sabbaths make the fluctuation of listener participation and the slow decrease as the series continued even

¹See appendix C for a copy of the November 7, 1985 letter.

less surprising. Moreover, one sermon was preached during the Thanksgiving holiday weekend which resulted in the lowest number of respondents of the series. With those contributing factors, the figures in table 57 in the appendix were not unexpected.

The anonymity of the project listeners was preserved throughout. At no time were the identification numbers of the listeners matched with the list of potential random listeners. Several of the listeners, however, did not hesitate to reveal their identity through signatures on the questionnaires or verbal identification.

Sermon Series

The sermons to which the listeners were to respond was a series demonstrating the deductive and inductive methods of preaching. Once the questionnaire was designed and the random listening group selected and invited, I was ready to begin the arduous process of writing eight sermons that would alternate between deduction and induction. In choosing my series, I decided not to take a highly inductive (narrative) book of the Bible as its basis. This would be best in order to avoid any possible allegation that the project was inductively biased by a sermonic framework that was dominantly inductive from the outset. Consequently, I chose the book of Ephesians as the source for the 1985 fall preaching series.

The dominant method of Ephesians is deduction. Paul begins with a sequence of theological premises and eloquently weaves them into what Samuel Coleridge called "the divinest composition of man."¹ As I studied and contemplated Paul's majestic development of thought throughout the

¹Cited in William Barclay, The Letters to the Galatians and Ephesians, revised edition (Philadelphia: Westminster Press, 1976), p. 61.

epistle, I was impressed with his numerous superlatives. Those superlatives became the sermonic focus for a series I entitled "Fly Like an Eagle." These eight sermons are outlined below. Included is the date each sermon was preached, the sermonic method used, the central idea, and how the sermon was developed. While the dominant method of Ephesians is deductive, it provides an abundant source for inductive preaching as well. The eight sermons were divided, four deductive and four inductive.¹

"Fly Like an Eagle: A Destiny in Superlatives"--September 28, 1985.

Method: Inductive

Central Idea: With God there is no height that is too high.

The opening sermon of the series coincided with the opening sermon of the new university school year. The series began with an inductive sermon. I wanted to set a basic foundation for the fall quarter that would appeal in particular to the college-age listener-worshiper, in an effort to encourage his liturgical participation throughout the quarter. Therefore I determined that my sermon would climax with a visual symbol that would set the theme for the remainder of the series. That symbol was the eagle. It appeared as art work in the new worship bulletin inaugurated that opening Sabbath.² An eagle also appeared in the pulpit at the conclusion of my sermon.

The sermon began inductively with the reliving of a common human experience of fear of heights. Weaving the inductive elements of shared

¹See appendix D for manuscript notes used and annotated in preaching each sermon.

²After months of planning, an ad hoc committee on worship had designed a new order of worship celebration that was itself symbolized by a newly styled worship bulletin. My goal has been to make the opening Sabbath of the university school year one of new beginnings and campus-wide commitment.

life experience, the sermon began with that fear of physical heights and moved to the fears of mental heights that humans face. Its movement then led to a sharing of spiritual heights that humans have feared. At that point, a solution was sought in Paul's exclamatory declaration in Eph 3:20. Word by word v. 20 was inductively expanded to climax with the conclusion that when in step with God there is no height too high, too insurmountable for the Christian. I concluded the sermon with a Norwegian tale about a gosling egg that hatched and actually turned out to be an eagle. The eagle grew up with the geese until one day he discovered that he had been born to be an eagle. With God, we too can fly like the eagle. The sermon concluded with a prayer of commitment. During the prayer I placed a large American eagle, borrowed from the Biology Department, on top of the pulpit. For the remainder of the service that eagle "towered" in the pulpit, a visual symbol of God's invitation to new heights in Christ.

The verbal affirmation after the sermon regarding the effective use of that symbol was encouraging. One anonymous note received from a listener decried the use of "gimmicks" in the pulpit. My personal evaluation of the sermon and its symbol was that it was in fact the type of new year beginning hoped for.

Perhaps a note here regarding the effect of the project on my sermon writing is appropriate. Having to carefully design sermons according to a chosen method and knowing that the sermons would be critiqued by a group of anonymous listeners certainly added pressure and stress that I had not experienced before in preaching. I became much more conscious (self-conscious) of the product as well as the process of preaching, and I believe there was an element of tension within me during this series that

I have not experienced since! That added to opening-Sabbath tensions that accompanied a new order of worship, a new worship bulletin, a new process of making certain the questionnaires got to all the random listeners, a new series of sermons, a new school year--suffice it to say that it was with much relief that September 28 exited into history!

"Fly Like an Eagle: The Mystery and the Mannequin"--October 5, 1985.

Method: Deductive

Central Idea: The people of the church are the proclamation of the church.

In deductive fashion, I stated my premise at the beginning of the sermon using Marshall McLuhan's well-known proposition, "The medium is the message"¹ as a starting point. Having declared the central idea, I spent the rest of the sermon deductively developing and defending that premise for the PMC congregation. This being the first Sabbath of the new church year (another new beginning!), I wanted to challenge the members and officers of the church with Paul's clarion call for the Body of Christ to reveal the mystery of Christ.

This was a difficult sermon to preach. Eph 3:1-11 offers a wealth of material for sermonic development, but I was endeavoring to focus on the "mystery" of the gospel that brings Gentiles and Jews into one Body. I felt I had labored through it in the first service, but found a bit more freedom in preaching it the second time. When it was over, I still was not sure how it had communicated to the congregation. Chapter 4 offers the listeners' responses to it through the questionnaire and the group meeting.

¹Understanding Media (New York: McGraw-Hill Book Company, 1964), p. 7.

"Fly Like an Eagle: The Alabaster Argosy"--October 12, 1985.

Method: Inductive

Central Idea: God has lavished upon us the incomparable riches of Christ's grace.

In this series, I wanted to include a narrative sermon but was not certain how I could find a narrative sermon in the context of Ephesians. I decided to take the superlative of God's grace that Paul declares and deal with it in the context of a story outside of Ephesians. I chose the story of Mary Magdalene and wrote-preached it by telling the tale of a grown-up girl with a burned-out heart. I purposefully did not identify the girl, in order to hold the listener's attention. The story was couched in terms that did not give it a 30 A.D. setting. It was not until over half-way through the sermon that I "allowed" Mary to become identified. The story climaxed with the breaking open of Mary's alabaster box. That event provided the concluding application in Eph 2:7--that the alabaster box of Christ's grace was broken open for every listener on Calvary.

It seemed that this subject called for a public commitment by the worshipers. I invited those who sensed the need for a new beginning in Christ to come forward as the university choir sang the appeal, "Softly and Tenderly Jesus Is Calling." Over eighty students and adults responded by coming forward in both services.

More than any other worship service in this series, this one received the most verbal affirmation. The entire service, including the hymn "Amazing Grace," revolved thematically around the gift of divine grace. Liturgically as well as homiletically, there was a sense of cohesion and unity in the worship celebration.

Fly Like an Eagle: On Kings and Castles and Corridors of Power"--November 1985.

Method: Deductive

Central Idea: The power of God is provided through the presence of Christ.

In this first sermon upon my return from England I wanted to tie in Paul's superlative on divine power (Eph 1:19) with the many evidences of human power we had witnessed in England. Throughout this sermon, I kept reiterating the central premise regarding divine power.

I felt the sermon accomplished just the purposes I had established for it. When I discovered the listener responses, particularly in the group meeting, I was surprised. My positive reflection was not wholeheartedly shared.

"Fly Like an Eagle: The Adam Bomb"--November 16, 1985.

Method: Inductive

Central Idea: Loving headship and graceful submission are divinely established roles that find their basis in creation and not culture.

This sermon dealt with a fairly controversial subject, the role of women. While not treating the subject from the perspective of roles in the church, I endeavored to work from the perspective of the Christian home and marriage in Eph 5:22ff. I stated the subject at the beginning (but not the central idea) and then shared a study process of this subject I had followed, endeavoring in the sermon to take the congregation through the process with me. The sermon's central premise was stated at the ending, concluding with an open-ended stance that suggested our study of the role of women in PMC would need to address the divinely established roles for men and women.

As the reaction came in, objectively through this project and spontaneously through the mail, I discovered that my "open-ended stance" did

not seem open ended to some and was just what was needed for others. This sermon, more than any other in this series, received the most congregational reaction. Fortunately, this project does not attempt to settle the issues raised by "The Adam Bomb!"

"Fly Like an Eagle: One Is the Loneliest Number"--November 23, 1985.

Method: Deductive-Inductive-Deductive

Central Idea: Unity in the Body of Christ in the midst of a world of fragmentation.

After the previous week's sermon, I wanted to develop a theme that would avoid any authoritarian stance (since some might have perceived the former sermon that way). I chose it to be deductive and stated the theme of unity at the beginning (Eph 4:3-6). It was my intention to develop a premise that I repeated throughout the sermon. Instead, I announced the theme of unity and then shifted into an inductive development of that theme by turning to common life experiences in fragmentation. Then I deductively moved back to the stated premise and applied the theme of unity to life in the Body of Christ. It was a short sermon, little more than fifteen minutes long, but with the length and subject of the previous week's sermon, it was my aim to contrast it both in time length and subject matter.

"Fly Like and Eagle: The Art of Thanksliving"--November 30, 1985.

Method: Deductive

Central Idea: The art of thanksgiving is thanksliving.

Thanksgiving vacation came near the end of this series.¹ In selecting the book of Ephesians as the basis for this fall series, I made certain it would have an appropriate passage for our Thanksgiving celebration, Eph 5:19,

¹ At Pioneer, we celebrate it the Sabbath after rather than the one before.

20. The sermon was deductive and stated the "thanksgiving" principle at the beginning. To illustrate, I used a music box as a audio-visual symbol that I referred to throughout the sermon. The symbol seemed to accomplish its purpose, along with holding listener attention throughout the sermon. The sermon was a development of the premise stated at the beginning.

"Fly Like an Eagle: Love Story"--December 7, 1985.

Method: Inductive

Central Idea: None was offered; the scripture at the end was about divine love.

One of my aims was to preach one inductive sermon that was as purely inductive as I could make it. I chose to write a fictional love story about a young man and woman who fell in love and told the story in the first person to heighten the involvement of the listeners with me as I shared the narrative. The story revolved around a chance meeting, a gradual friendship and budding romance, marriage, and a subsequent and climaxing disaster. The story endeavored to introduce numerous common life experiences that would provide entries to enable the listeners to find identity with one of the characters or events of the story. After the intentional effort at a dramatic ending, the story stopped. I paused and then concluded with, "Now hear the Word of God." I read in conclusion Eph 3:17-19. Making no comment, I ended with "Let us pray" and a period of silence, after which I sat down.

It was my intention to have the listener formulate his own conclusion, having heard the story in juxtaposition with the Word of God. I avoided even an audible concluding prayer, letting the silence become an invitation for contemplation and reflection. It was as inductive as I chose to get. The only way the sermon could have been more inductive would have been to end with the story and omit the scripture completely. But I wished to

provide a biblical basis for listener reflection. The Eph 3 passage is a sublime declaration of the superlative of divine love. I hoped that in hearing the simple love story I told, the listener would reflect on the ultimate love story of scripture.

Telling the love story in the first person carried its own risks. Several listeners, including one long-distance phone call from one listener who listened to the sermon over WAUS, wondered if the story had been about my own life. Had I been married before? Had I once been a lawyer? The long-distance caller felt that a public explanation was in order! I learned then the inductive power that is possible in a first-person narrative; listener identification with the speaker is certainly heightened. I am glad I chose to write and preach this type of inductive sermon, but it is clear that a steady diet of this type of preaching would soon lose its effectiveness and palatability.

Thus, eight sermons were written and preached specifically for this project that compared deductive and inductive preaching. The responses compared and studied in chapter 4 are the subjective reactions to the objective framework that these sermons provided. It was with a sense of relief that I stepped out of the pulpit after the second service on December 7. Regardless of the listeners' reactions, my submission to their "official" evaluation was over--if it can ever be said that a preacher ends his submission to the reactions and responses of his listeners.

Group Meeting

Throughout the series, the written questionnaires had been accumulating with the listeners' reactions. However, the project also included a group meeting of those listeners in which they could dialogue with my committee

chairman about the preaching and the sermons to which they had been reacting.

On December 2 I mailed a letter (see appendix C) to the seventy eight listeners who were able to participate in this project. The letter announced the time of the group meeting that had been previously described in the first letter sent on September 20, 1985. As mentioned above, the last three preaching response questionnaires included a survey of when, out of five possible evenings, the listener would prefer to meet with the group and Dr. Vitrano. Tallying the responses, Sunday evening, December 8, was the majority choice. So my December 2 letter informed the respondents of that date and invited them to a 7:30 p.m. informal group discussion in the nursery room of the Pioneer church. I reminded them I would not be present, but that their candid observations and helpful suggestions would be important to my growth and learning from this preaching project. I also took the opportunity to express my appreciation for their participation, since this would be my last communication with them about this project.

With Dr. Vitrano I established the format for the group meeting.

Five questions became the basis for the group discussion

1. Now that you have listened to the entire series of sermons, did you find some more meaningful and helpful than others?
2. Do any of the sermons stand out in your mind? (Please raise your hand as I read the sermon titles if you felt that sermon was especially helpful. You may vote for as many as you like.)
3. As you listened to the sermons were you aware of when the theme or central idea became clear?
4. Where did you hear this central idea in the sermon most often? Early in the sermon? Or later?
5. In this preaching project, we were studying two different methods of sermon development. One is called "deductive" in which the central idea or proposition comes early in the sermon and the sermon develops that idea. The other is called "inductive"

in which the central idea or proposition comes later,¹ often at the end of the sermon. (Offhand, which do you prefer?)

The original intention was to tape-record the group meeting and prepare a transcript. Dr. Vitrano, however, decided that evening to record the listeners' verbal responses through his own note-taking rather than tape recording. Contributing to his decision was the fact that only twenty-three of the participating listeners attended the group meeting. Because of the small sample, he felt it would be sufficient to annotate their responses to the five questions. The verbal responses are noted and examined in chapter 4. For approximately ninety minutes the group dialogued about the sermons and the two methods being contrasted. It is when the verbal responses from this group meeting are combined with the written responses throughout the series that there emerges a composite picture of listener reaction to the deductive and inductive methods of preaching in the Pioneer Memorial Church. Two factors may have contributed to the small number of participants who attended this meeting. (1) The Sunday chosen was the first day of the fall quarter exams, thus faculty and students would be involved in studying and preparations. (2) The day fell during the Christmas shopping season, and Sundays are usually the only free day of the week for such excursions. The meeting was well publicized by letter, and announced in the December 7 worship bulletin and worship service, but extenuating events may have precluded a larger representation.

Computer Tally of Listener Responses

¹Until this question was asked in the group meeting, the listeners were not informed that this project was a comparison of the deductive and inductive methods of preaching. Thus their responses throughout the project could not be conditioned in this respect.

The final phase in this project methodology was to take the 430 preaching response questionnaire submitted throughout the series and organize them for computer entry. In consultation with Dr. Roger Dudley, I developed a numerical system that assigned a number for every listener, for every sermon, and for the possible responses for every question in the questionnaire. These numbers were assigned so the data from the questionnaires could be entered by number into the computer for tallying. I organized the questionnaires according to the listener identification number. Once organized, it was possible to assign each listener a number, as well as a number to each sermon to which the listener responded.

One other task was necessary to prepare the data. As noted, Question 2 did not offer a multiple-choice answer. The listener was asked to recall the central idea of the sermon and write it in the space provided. Thus, to prepare data for that question entry, each response was ranked with a number. A five-number ranking scale ranging from 1 (identical correlation) to 5 (no correlation) was used. All 430 questionnaires were studied and each listener's recall of the central idea, as requested in Question 2, was compared with the central idea in my sermon notes and then ranked.

One of the Computer Science faculty at the university helped me program the data into a modified tally program on a Xerox Sigma 9 computer that organized the data into a question-by-question printout which tabulated the percentages of listener responses to each question in the "Preaching Response Questionnaire." From that printout I was able to get a sermon-by-sermon evaluation, as well as a demographic separation that enabled me to study how the various gender, age, and classification groups responded to the same sermons and the same questions.

From the resultant computer printout it was necessary to compose tables that took the computer tally results and itemized them for comparison on a single page. The composite tables for this project report are in appendix B. Chapter 4 examines the data from those tables (and initially from the computer printout) step by step.

Thus it was that the methodology of this project came full circle. I began with the design of the questionnaire and ended with the results of that questionnaire. In between were the random selection of the listeners for the project, the eight sermons that compared the two sermonic methods and the group meeting of the listeners. What follows in chapter 4 is a report and study of those responses that provide the heart of this preaching project.

CHAPTER IV

REPORT AND ANALYSIS OF THE LISTENERS' RESPONSES TO THE SERMON SERIES PREACHED IN THE PIONEER MEMORIAL CHURCH

It is the purpose of this chapter to report the findings of the study described in chapter 3. How did the participants respond to the series of eight sermons preached in Pioneer Memorial Church? Does this response favor the inductive or the deductive method of preaching--or is there not a clear preference?

The chapter reports the findings as indicated in the written responses to the "Preaching Response Questionnaire" followed by the oral responses made at a concluding group meeting of the listeners.

Preaching Response Questionnaire

The reporting and analysis of the data gleaned from the "Preaching Response Questionnaire" is done by proceeding question by question through the questionnaire. The listener responses are first considered in a sermonic comparison; that is, comparing how listeners responded to the particular question for all eight sermons. Their responses to the deductive sermons are compared with those to the inductive sermons. Following the sermonic comparison for each question, there is a demographic comparison which

groups listeners by gender, age, and classification¹ and compares their responses within each of those categories.

Each question in the questionnaire is stated below just as it was printed in the questionnaire. The multiple-choice responses provided in the questionnaire appear in the left-hand column of each table used to present the compiled data. In addition, all the data from the questionnaire are listed in the tables in appendix B. In each case, the tables give response rates in percentages rather than actual numbers.

Question 1: Did the Sermon Have a Clear Central
Idea (Main Point) which You Could Sense?

Sermonic Comparison

How was question 1 answered throughout the eight sermons in this series? Table 1 indicates the listeners' responses to this question for all the sermons.

According to the percentage responses in table 1, the large majority of listeners for each sermon selected the yes response to the question asking if the sermon had a clear central idea. It is evident, however, that there is some fluctuation in listener response throughout the series. This raises another question. Is that fluctuation a result of rotation between the deductive and inductive methods of preaching throughout the series?

Although there is not a great degree of fluctuation in listener response to this question throughout the series, it is evident that the highest percentage of listeners selecting the yes response was in a deductive sermon (97% in Sermon 4), and the lowest percentage of listeners choosing the

¹A term used to identify groups of listeners in PMC (see chap. 3, p. 88).

TABLE 1

QUESTION 1: DID THE SERMON HAVE A CLEAR CENTRAL IDEA?
 COMPARISON OF THE SERIES
 (Responses Given in Percentages) *

Possible Responses	Sermon Number								Average
	1(I) **	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. No	0	0	0	0	2	0	0	0	.25
B. Not Sure	6	7	2	2	6	2	5	16	5.75
C. Weak	0	0	4	2	0	2	2	7	2.0
D. Yes	94	93	95	97	92	96	92	78	92.25

same response was for an inductive sermon (78% in Sermon 8). Furthermore, the only sermon in which listeners chose a No response, albeit a small one, was an inductive sermon (2% in Sermon 5).

What analysis can be made of this comparison of listener responses? An average of all the responses for the deductive sermons and all for the inductive sermons is shown in table 2. Comparing these averages is helpful in analyzing the responses to question 1.

From this comparison it is evident that the deductive sermons in this series solicited a greater percentage of listener affirmation regarding a clear central idea in the sermon than did the inductive sermons. The deductive method also received a lower percentage of responses of uncertain or weak central ideas than the inductive. This averaging of listener responses portrays a greater perception of clarity in terms of the sermon's central

*Responses in all tables are given in percentages.

** I--inductive; D--deductive.

TABLE 2

QUESTION 1: DID THE SERMON HAVE A CLEAR CENTRAL IDEA?
COMPARISON OF THE SERIES

Possible Responses	Deductive Sermons	Inductive Sermons
A. No	0	.5
B. Not Sure	4	7.5
C. Weak	1.5	2.75
D. Yes	94.5	89.75

thrust among listeners for deductive sermons than for inductive sermons.

Is such an evaluation surprising? Not necessarily. Some might feel that the deductive method as defined in this study, in which the central idea is stated at the beginning of the sermon and reiterated throughout the sermon, would seem to naturally result in a higher perception of that central idea by the listeners. On the other hand, the inductive method which lets the sermon develop to a stating or formulating of the central idea at the end of the sermon would seem to elicit a lower listener response of perceived clarity of the major point of the sermon. The responses of the listeners to question 1 throughout this sermon series suggests that the deductive sermons tended to more clearly communicate the central idea of the sermon than did the inductive sermons. Although it must be noted again that the fluctuations and differences between the listeners' responses throughout this series to both methods do not demonstrate a significant degree of polarity. Only the highly inductive sermon (Sermon 8) that ended without stating a central idea at all, except for reading a

portion of the Scriptures, scored noticeably low in a Yes response (78%) and clearly higher in both the Not Sure (16%) and Weak (17%) response.

If the responses to question 1 in all eight sermons are averaged, 92.25 percent of the listeners throughout the series answered Yes to a perceived clarity of the central ideas of the sermons, 2 percent responded that the ideas were weak, 5.75 percent were not sure what the central ideas were, and .25 percent indicated they perceived no clear central point.¹ Such a high Yes average indicates a generally high perception of clarity in sensing the sermonic premise or central idea.

Demographic Comparison

Are there any evident differences among the various categories of listeners in this congregation? As stated above, the demographic comparison of listener response throughout this series of sermons is divided into three categories: gender, age, and classification. For the computer tally, the original age categories of under 14 and 14-18 were combined because the samples for each were so low. The category thus becomes 18 and under. For the classification categories, elementary and academy students were omitted since the listeners who responded in those categories were the same as those in the age category 18 and under. For the same reason the retired-member category was omitted from the computer tally since the age category 66+ would include the same listeners.

As stated in chapter 3, because of the smaller demographic samples in this project it is not possible to make generalizations on a sermon-by-sermon basis for the various categories. Instead, the demographic comparisons

¹Percentages do not always add up to 100 percent because responses were rounded out.

in this chapter are based only upon the total series average.

Gender

How do male listeners compare with female listeners in their responses to question 1 throughout this series? The series average for each gender is listed in table 3. As is quickly evident, there does not seem to be any significant difference between male and female responses as to whether or not the sermons had a clear central idea, and, as would be expected, their combined responses reflect the series average that was noted earlier for question 1.¹

Even when responses are compared for the deductive and inductive sermons, the differences remain minimal. For the inductive sermons, 95.5 percent of the male listeners affirmed a clear central idea in comparison to 94.25 percent of the female listeners. For the inductive sermons, the

TABLE 3

QUESTION 1: DID THE SERMON HAVE A CLEAR CENTRAL IDEA?
COMPARISON OF THE METHODS

Possible Responses	Male	Female
A. No	0	0
B. Not Sure	4.6	6.1
C. Weak	2.25	2
D. Yes	93.1	91.8

¹The fact that the series average revealed a .25 percent No response for this question and yet the gender average shows a zero percent response results from some responses that are not included in the demographical analysis.

percentages drop as they did in the overall tally; 90.75 percent of the males indicated they perceived a clear central idea in comparison to 88.25 percent of the female listeners.

Thus, for this particular sermon series in PMC, it is apparent that no significant difference exists between male and female perceptions of the clarity of the central idea of the sermon.

Age

Differences are more evident when comparisons are made among the various age categories of the listeners (table 4).

The 18-and-younger listeners responded with the highest percentage of "not sure" to the question of a clear central idea (12.3%). Consequently, of the different age categories their response was lowest (83.6%) in affirming the clarity of the sermon's central point. Except for the 24-40 category

TABLE 4
QUESTION 1: DID THE SERMON HAVE A CLEAR CENTRAL IDEA?
COMPARISON OF THE METHODS

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. No	0	0	0	0	0	0
B. Not Sure	12.3	0	8.1	2	8.1	0
C. Weak	4.1	0	4.25	1.1	0	0
D. Yes	83.6	100	87.7	96.9	91.9	100

of listeners (87.7%), the rest indicated a clarity perception in the 90 percentile range.

While the data collected does not offer the reasons for the listeners' response, it may be concluded that it is more difficult for the 18-and-younger listeners to sense the clarity of the sermon's central idea. For those who sit in the midst of their peer group in the PMC balcony, a ready environment of distraction is perhaps capable of reducing their perception of sermon clarity. The 18-and-younger group responses to question 1 might indicate that the sermon series was "above their heads" and thus did not maintain their attention to a sufficient degree to sense the central idea of each sermon. While such hypotheses can be offered, the only general conclusion the data warrant from this evaluative comparison is that the teenage and pre-teenage listeners offer a significant challenge to the preacher who attempts to communicate to all of his congregation.

Respondents in all other age categories were noticeably higher in the percentage of their affirmative responses of a clear central idea throughout the sermon series. Because of the low samples for both the 19-23 and 66-and-older age groups, however, it should not be assumed that for those listeners the central idea of the sermon is always clearly perceived. Nevertheless, of the listeners who were identified by age in this series, 100 percent of those of college age and of retiree age indicated sensing a clear central idea in each sermon.

The young adult/adult category of 24-40 years was next to the 18-and-under listeners in lowest percentages of affirmation (87.7%). Young parents with the potential distraction of their own children are in this group. Most graduate students would also fall into this group and their

response could indicate a more critical listening to the sermon. Again, the data do not offer the reasons for the listener responses; thus, formulating such hypotheses falls beyond the scope of this project.

What can be concluded by comparing the demographic responses by age to the deductive and inductive sermons? Comparing the age group responses reveals no obvious distinction. Interestingly, the 18-and-under age group indicated that they sensed a clear central idea more in the inductive sermons than they did in the deductive sermons. Does the inductive sermon communicate more clearly to the teenage and pre-teenage listener than does the deductive sermon? For all ages, however, deductive Sermon 4 scored the highest affirmative percentage of clear central idea in the series; and Sermon 8, the most inductive sermon, was ranked lowest by most listeners, with the 24-30 group having only 57 percent who sensed a clear central idea, and the 55-65 group having 38 percent who were not sure what the idea was.

What emerges from this analytical comparison of the age groups in question 1 is that the 18-and-under listeners present the greatest challenge to the preacher in communicating the central idea of his sermon. Their responses, however, indicate that it is the inductive sermon that most often clearly communicates that main point. Perhaps the "story" format that the inductive sermon often takes holds the attention of younger listeners more effectively. For the other age groups, it is apparent that deductive sermons offered greater clarity of the central point than did the inductive ones in this series at Pioneer.

Classification

This demographic comparison of listener responses includes the following major classifications of PMC members: undergraduate students, graduate students, faculty members, university staff, and community members.¹ These five classifications have been chosen for comparison because of their perceived dominance in this institutional university congregation.

Table 5 indicates an average of the responses by classification to question 1 throughout this series. Once again, there does not appear to be an appreciable difference among the responses of listeners in the various classifications isolated here for comparison. Undergraduate, graduate, and university staff listeners represented the highest percentages of listeners who answered yes to sensing a clear central idea; and faculty and community members were the lowest; however, the spread is insignificant enough in question 1 to preclude any hypothesizing based on these responses.

Summary

A summary of the evaluative comparisons made for question 1 indicates a generally high percentage of listeners sensing a clear central idea to the sermons of this series. Deductive sermons elicited a greater sense of clarity than did inductive sermons. While no major differences were found in comparing the responses among gender, age, and classification, it does seem that the youngest listeners are least likely to sense a clear central

¹Three of the categories identified in this project--elementary, academy, and retirees--appear in the 18-and-younger and 66-and-older age categories above (see chap. 3, p. 88). Though the 19-23 age group would generally be considered the undergraduate listener, the undergraduate classification is included here in order to compare them with graduate students along with faculty, staff, and community members in an effort to ascertain any significant differences in their responses to deductive and inductive preaching.

TABLE 5

**QUESTION 1: DID THE SERMON HAVE A CLEAR CENTRAL IDEA?
COMPARISON OF THE METHODS**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. No	0	0	0	0	0
B. Not Sure	4.1	2.1	8.1	0	7.9
C. Weak	0	0	0	0	4.6
D. Yes	93.4	97.9	91.9	100	87.5

idea in the sermon, and when they do, it is the inductive sermon that engenders their affirmative response.

Question 2: What Was the Central Idea of the
Sermon As You Understood It?¹

Sermonic Comparison

Question 2 was the only question in the Preaching Response Questionnaire that required a response other than a multiple-choice one. Because of the subjective nature of the listeners' responses, it was necessary to rank each of their responses according to the approximation of the listener's recalled central idea to the central idea as stated in my sermon notes. Naturally, that ranking itself was a subjective and interpretive experience. Some identifiable patterns became evident in the analytical comparison as the responses were tallied for the series.

The ranking was made on the basis of the following scale: A--

¹The listener was asked to write the central idea in the space provided beneath this question.

Correct central idea recall (actual words or identical thought); B--Close correlation to central idea; C--Approximate-mediocre recall (similar emphasis); D--Minimal-faint recall; and E--No recall or correlation between listener's and preacher's central ideas. Table 6 indicates the percentage of listeners for each sermon whose written responses to question 2 fall under each ranking.

What can be concluded from these responses? It is interesting to compare the responses to this question with the responses given in question 1 about sensing the central idea of the sermon. The 92 percent of listeners who answered Yes to question 1 is in contrast to the 58 percent who were able to correctly recall the central idea called for in question 2. Now it is true that if the B and C rankings (close recall and approximate recall) are added to the A rank (correct recall), the percentage of recall (from approximate to exact) rises considerably. In terms of actual recall of the central idea of the sermon in word or identical thought, however, the responses to the first two questions would indicate that the listener's initial reaction does not correlate with his actual retention or recall of that central idea.

Thus it is apparent that listeners may leave the preaching event feeling they have understood the central idea of the sermon, but if their recall of the central idea is compared to the actual one stated at the beginning, middle, or end of the sermon, it becomes evident that there is a discrepancy in correlation. Several reasons may account for this discrepancy. First, the listener may sense the overall thrust of the sermon, certain that the central idea is clear to him when, in fact, it really is not. What the preacher was endeavoring to communicate and what the

TABLE 6

**QUESTION 2: WHAT WAS THE CENTRAL IDEA OF THE
SERMON AS YOU UNDERSTOOD IT?
COMPARISON OF THE SERMONS**

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Correct Recall	52	67	51	53	32	71	76	69	58
B. Close Recall	24	17	11	13	19	18	12	22	17
C. Approx. Recall	11	5	26	27	30	6	2	0	15
D. Faint Recall	10	7	12	3	13	6	2	2	7
E. No Recall	3	3	0	3	6	2	0	7	3

listener heard obviously was not the same central idea. Another reason may be the preacher's ineffectiveness in carefully communicating his central idea. Thirdly, listener distraction could also be a factor; though the listener senses the major thrust of the sermon, he is unable to articulate its central point because he was distracted at various moments during the preaching event.

Perhaps it is not necessary that the discrepancy be explained or solved at this point. What becomes clear is that the sermon, whether deductive or inductive, must clearly state its central premise if the listener is to leave the preaching event with that thematic thrust still in mind.

Turning now to the two methods, we question: How do the listeners' responses to the deductive sermons compare to the responses to the inductive

sermons? In other words, which method elicits higher listener recall and retention of the central idea?

The highest percentage of correct recall (response A) was 76 percent for Sermon 7, which was deductive. The lowest percentage of correct listener recall was 32 percent for inductive Sermon 5. Also, the highest percentages for rank E (no recall or correlation) were found in two inductive sermons, 6 percent for Sermon 5 and 7 percent for Sermon 8. Examining the spread between the A and E rankings reveals that rank D (minimal-faint recall) was consistently higher for inductive than for deductive sermons (10% in Sermon 1, 12% in Sermon 3, and 13% in Sermon 5). In fact, if ranks A, B, and C are added together, the comparison is: deductive sermons--Sermon 2 at 89 percent, Sermon 4 at 93 percent, Sermon 6 at 95 percent, and Sermon 7 at 98 percent; inductive sermons--Sermon 1 at 87 percent, Sermon 3 at 78 percent, Sermon 5 at 81 percent, and Sermon 8 at 91 percent. Clearly the closer recall is evident in deductive sermons which stress the central point from the beginning as compared to the inductive which stresses it at the end. Interestingly, the final sermon, which was purely inductive with no stated premise or point except the scripture passage at the end, rated the highest of the inductive sermons. The reason, perhaps, is that in subjectively ranking the recall of the central idea by the listeners for this sermon a general recall ("God is love") was given the rank of A, correct recall. Because the sermon was a story of human love that intended to portray divine love without declaring so at the end, any approximation of that theme by the listener was given an A ranking. Consequently, this inductive sermon had an unusually high recall in comparison to the other inductive sermons. The averages for both methods are shown in table 7.

TABLE 7

QUESTION 2: WHAT WAS THE CENTRAL IDEA OF THE
SERMON AS YOU UNDERSTOOD IT?
COMPARISON OF THE METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Correct Recall	66.75	51
B. Close Recall	15	19
C. Approx. Recall	12	16.75
D. Faint Recall	4	9.25
E. No Recall	2	4

Is the deductive dominance here surprising? As in the case of the responses to question 1 so here again it is not surprising to find the recall-retention rate higher in the deductive rather than inductive sermons. The modus operandi of the deductive method necessitates a repetition of the central idea from the beginning of the sermon to its conclusion. The repeated stating of the main point should obviously increase the likelihood of listener retention and recall. With the inductive method slowly building until the climax, it would seem natural that listeners less frequently recall the sermon's central idea accurately. At this point it would not be appropriate to conclude that the deductive method is "superior" to the inductive method. Further data in this project must be examined before final conclusions are made.

Demographic Comparison

Gender

How do responses of males compare to the responses from the female listeners? (See table 8.)

As in question 1, little appreciable difference is evident in the responses made by both genders. A comparison reveals a slightly higher recall-retention ranking by female listeners. (For a sermon-by-sermon comparison of male and female responses to this question, see table 60 in appendix B.)

Age

As table 9 indicates, the difference is much greater when the listener responses are divided according to age rather than gender. As in question 1, the most significant difference occurs between the 18-and-younger listeners in comparison to the others. The 18-and-younger listener was unable to retain and recall the central idea of the sermon as accurately as all other age categories. Only 19.8 percent of the teenager/pre-teenager listeners correctly recalled the main point of the sermon. Most of the young listeners (38.5%) were ranked in the approximate-mediocre recall level.

For the rest of the listeners, the recall-retention levels were higher. Why the 55-65-year-old listeners scored lower in this question (46.5%) than the other higher percentage groups, and why the 41-54-year-old listeners were so noticeably higher (76.75%) is not clear from the data. What is clear from this data is, as was noted under the sermonic comparison above, that the percentage of accurate recall of the central idea in this question does not equal the percentages established from the responses to question

TABLE 8

**QUESTION 2: WHAT WAS THE CENTRAL IDEA OF THE
SERMON AS YOU UNDERSTOOD IT?
GENDER**

Possible Responses	Male	Female
A. Correct Recall	61.6	62.3
B. Close Recall	15.2	15.8
C. Approx. Recall	11.9	13.6
D. Faint Recall	7.4	6.75
E. No Recall	3.9	1.5

1. Sensing the central idea is one matter; accurately recalling and writing it is another.

While there are not numerous conclusions that can be made from an age-group breakdown of the demographic data, it is again apparent that the youngest listeners have the most difficulty leaving the preaching event with the intended central idea of the sermon in recall and retention. Perhaps the young listener recalls more of the specific illustrations or anecdotes than he does the central thrust of the sermon. What would be interesting to know for all age groups of listeners is how long after the sermon their recall remains. That study belongs to another project.

TABLE 9

QUESTION 2: WHAT WAS THE CENTRAL IDEA OF THE
SERMON AS YOU UNDERSTOOD IT?
AGE

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Correct Recall	19.8	63.1	67.6	76.75	46.5	50.1
B. Close Recall	11.4	16.5	15.9	11.6	24.25	18
C. Approx. Recall	38.5	10.4	10.1	10.6	13.4	21.25
D. Faint Recall	18.8	7.25	3.5	1	13.1	0
E. No Recall	11.4	2.5	2.25	0	13.1	0

Classification

The classification differences were minimal in comparing the responses to this question.

If the top three rankings (A-C) are added together, all classifications had approximately the same percentages of listeners who respond in the same way. As with the gender and age categories though, comparing these classification responses with the classification responses to question 1 indicates a high sensing of the central idea on the one hand, but a lower actual recall of that idea on the other (table 10).

Summary

From an analysis of the responses to question 2, the following conclusion seems obvious: PMC listeners perceived that they sensed the

TABLE 10

**QUESTION 2: WHAT WAS THE CENTRAL IDEA OF THE
SERMON AS YOU UNDERSTOOD IT?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Correct Recall	64.75	74.75	55.1	72.5	65.25
B. Close Recall	18.9	11	20.6	13	17.5
C. Approx. Recall	10.4	10.5	16.4	8.5	10.9
D. Faint Recall	4.1	5.6	3.25	6	5.25
E. No Recall	0	1.75	4.9	0	.75

central idea more readily than they were able to recall that idea. That fact underscores the importance of keeping the thrust of that central idea clearly before the listeners in the sermonic process.

**Question 3: When Did the Central Idea
Become Apparent to You?**

Sermonic Comparison

This question intended to ascertain when in the preaching event the listener sensed the emergence of the central idea of the sermon. As described in chapter 3 on project methodology, the purpose of the question was to discover if the central idea in deductive sermons is recognized at the beginning and in inductive sermons at the end. Listener response seems to support the presupposition of both methods. The responses by the listeners

to question 3 throughout the series are indicated in table 11.

The initial surprise in examining the data for this question was not that the deductive sermon scores consistently high in indicating that most listeners heard the central idea at the beginning of the sermon, but that listeners also sensed the central idea of the inductive sermons at the beginning of the sermon! Responses indicating the discovery of the central idea at the beginning of deductive sermons were: Sermon 2, 62 percent; Sermon 4, 61 percent; Sermon 6, 55 percent; and Sermon 7, 66 percent. The fact that all listeners did not hear the central idea at the beginning of the deductive sermons does not present a problem. It is understandable that for some listeners the central idea stated at the beginning but reiterated throughout the sermon would not become clearly apparent until the middle, even perhaps the end of the sermon. The response to the deductive sermons seems to conform to patterns set forth in the literature and supports a deductive clarity that states and defends the central idea from the beginning of the sermon.

The somewhat surprising response indicated by the data shown in table 11 is the percentage of listeners claiming that the central idea became apparent at the beginning of the inductive sermons! For example, Sermon 1 began to build toward the central idea of the sermon in the middle of that sermon as Paul's superlatives were unfolded word by word in Eph 3:20. Nowhere was the central idea stated in its totality until the end; yet 41 percent of the listeners that Sabbath indicated they heard it at the beginning! Sermon 3, where Mary Magdalene was disguised as an anonymous woman in the first half of the sermon, had 9 percent of the listeners certain they had heard the central idea at the beginning, although it was

TABLE 11

**QUESTION 3: WHEN DID THE CENTRAL IDEA BECOME
APPARENT TO YOU?
COMPARISON OF THE SERMONS**

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Never	0	0	0	0	2	2	0	7	1
B. Beginning	41	62	9	61	62	55	66	29	48
C. Middle	56	29	35	35	21	35	24	20	33
D. End	3	9	53	3	13	6	10	42	17
E. After	0	0	4	0	2	2	0	2	1

not stated until the ending. Sermon 5, which dealt with male and female roles in Eph 5 and did not come to its conclusion until the end, had 62 percent of the listeners saying they heard it at the beginning. (That percentage ranks second only to the highest response in deductive Sermon 7.) And the final sermon of the series, which was purely inductive and gave absolutely no hint of the central idea at the beginning and, in fact, did not even state one at the end, elicited a 29 percent response from the respondents that they had heard that idea at the beginning!

How can listener responses to the inductive sermons be explained? If the listeners waited until after the conclusion of the sermon to fill out the Preaching Response Questionnaire, it is possible that in quickly thinking back over the sermon those who sensed the central idea by the end of the sermon regardless of the method used in the sermon might have guessed that the idea was actually stated from the beginning and quickly circled

that response on the questionnaire. In that case, lack of critical listener analysis could be the reason for so many listeners, even in inductive sermons, indicating the central idea becoming apparent at the beginning. Having heard it clearly by the end of the sermon, the listener could have assumed that the inductive elements at the beginning of the sermon were actually stating that central idea.¹ Actually, it is not clear why the inductive sermons had such high percentages of listeners saying they heard the premise at the beginning.

Does this listener response to question 3 indicate that the presupposition of the inductive method was not supported or sensed by the listeners? No, for in fact the inductive sermons in this series had noticeably higher percentage of listeners who became aware of the central idea at the middle, the end, or after the sermon than did the deductive sermons. The 56 percent who heard the idea in the middle of Sermon 1 is understandable considering the growing climax that began in the middle of the sermon with an exposition of Eph 3:20. But for Sermons 3 and 8, the 53 percent and 42 percent responses, respectively, for hearing the central idea at the end, confirm the inductive intention. The fact that so many believed they heard it in Sermon 5 at the beginning and middle could result from the controversial nature of the subject matter of that sermon. (Moreover, in that sermon I announced the subject at the beginning, even though I didn't state the central idea until the end.) Many listeners may have determined or decided my perspective even before it was stated. As table 11 indicates, three of the inductive sermons had a percentage of listeners

¹While the inductive elements were preparing the way for a formulation of the idea at the end of the sermon, the listener may have decided that the central idea itself had become clear in those elements at the beginning.

who said the central idea did not become apparent to them until after the sermon (one deductive sermon also received that response). Such a response is more typical of the inductive intention than the deductive purpose. The highest "never-became-clear" listener response (7%) came for the final inductive sermon where the central idea was intentionally not stated at the end. As expected, more inductive sermons (two) received that response than did deductives (one).

Actually, when the averages for question 3 in the series are considered, it generally reflects the fact that half the sermons were deductive and half inductive. In the series averages, 48 percent of the listeners heard the central idea in the beginning of the sermon and the other half heard it in the middle or at the end, which represents a fairly deductive-inductive division. Based on those averages, the responses of listeners in this series supports the general pattern that literature on both methods has suggested.

If the listeners' responses to the deductive and inductive sermons are compared by averaging them by method throughout the series (table 12), the averages for the deductive pattern conforms to the literature on this method, i.e., the listener hears the central idea at the beginning of the deductive sermon. It is the responses to inductive sermons that do not conform to the literature on this method, i.e. the listener hears the central idea at the end of the sermon. While both methods have nearly the same percentage of listeners who heard the central idea in the middle of the sermon, it is clear that more listeners heard it at the beginning for the deductive sermons and more listeners at the end for inductive ones. As noted in question 1, in terms of clearly perceiving the central idea, it seems

TABLE 12

**QUESTION 3: WHEN DID THE CENTRAL
IDEA BECOME APPARENT TO YOU?
COMPARISON OF THE METHODS**

Possible Responses	Deductive Sermons	Inductive Sermons
A. Never	.5	2.25
B. Beginning	61	35.25
C. Middle	30.75	33
D. End	7	27.75
E. After	.5	2

that deductive sermons offer a greater clarity than the inductive sermons. This is also evidenced in part by comparing the percentages of those who never heard the central idea in both sermon groups.

What conclusions can be made based on a sermonic comparison of responses to question 3? There is a consistency with the deductive method of preaching in this series. Listeners tended to respond according to deductive expectations. However, that was not the case in the responses to the inductive sermons, even though over 50 percent of the listeners sensed the central idea at the middle of the sermon or later. Why that was so can be conjectured but not concluded from the data. The listeners may have misunderstood the question, though after several uses of the questionnaire it would seem the intent of the question would become clear. Another possibility could be the lack of critical accuracy in the listener's recall at the end of the sermon in remembering where the central idea was introduced.

Demographic comparison

Gender

When the responses made by the male and female listeners are compared, no appreciable difference is noted (see table 13). As would be expected, these gender averages for the series reflect closely the total series average, with approximately half the listeners sensing the central idea at the beginning and the other divided between hearing it in the middle and hearing it at the end. The conclusions here are those that have been suggested already in the sermonic comparisons above.

Age

When the responses to question 3 are divided by age categories, the results do not appreciably differ from the total sample averages (table 14). Here, it is the 19-23 age group that differs noticeably from the other age categories. Note that for 10.1 percent of them the central idea throughout the series was sensed at the beginning. This was a lower percentage than the others. While the total sample was small for this age group, it is possible that for the college-age listeners the central idea stated at the beginning became clearer as the sermon progressed, thus leading them to perceive and indicate that the idea became apparent at the middle, or even at the end. It is much easier to explain how a deductive premise took longer to become clear than it is to explain how an inductive premise became apparent before it was even stated in the sermon (note previous discussion above). The other age categories reflect fairly closely the total sample survey noted above under sermonic comparison. The reason for the 4.75 percent of the 55-65-age listeners who responded with "never" is solely the result of their response to Sermon 8. None of them selected "never" as a

TABLE 13

QUESTION 3: WHEN DID THE CENTRAL
IDEA BECOME APPARENT TO YOU?
GENDER

Possible Responses	Male	Female
A. Never	1.25	.6
B. Beginning	48.4	46.25
C. Middle	30.5	33.6
D. End	14.9	17.1
E. After	0	2.4

TABLE 14
QUESTION 3: WHEN DID THE CENTRAL
IDEA BECOME APPARENT TO YOU?
AGE

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Never	0	0	.9	0	4.75	0
B. Beginning	39.5	18.1	45.75	54.1	52.5	46.25
C. Middle	37.4	48.5	25.5	28.25	36.1	33.6
D. End	18.75	26	27.1	16.5	6.75	7.75
E. After	4.35	7.25	.9	1.1	0	0

response to this question in any other sermon. For the final purely inductive sermon, however, 38 percent believed that the central idea never became clear. (See table 61 in appendix B for a sermon-by-sermon comparison of

the demographic responses.) Other than those variations, a demographic isolation of age group responses does not reveal any different generalizations than are evident in the sermonic comparison made above.

Classification

How do the five dominant classifications perceived in PMC compare in their responses to question 3? As with the comparisons for the other two demographic comparisons in this question, only minor variations are evident with the total sample averages (see table 15).

In this comparison, it is the staff classification of listeners whose percentage is highest for hearing the central idea at the beginning (69%). That represents the highest percentage of any category that responded thus to question 3. Why their percentage was higher than the others is not observable from the data of this questionnaire. Nor is it clear why the community members and the undergraduate listeners had the highest percentage in sensing an inductive conclusion at the end or after the sermon.

Summary

The demographic comparisons do not differ from the sermon-by-sermon comparisons which note that while the deductive sermon responses show an expected high percentage of listeners sensing the central idea at the beginning of the sermon, the inductive sermon responses surprisingly show the same tendency. Why listeners, regardless of gender or age or classification, sensed the central idea at the beginning of the inductive sermons is not clear from the data of this project. When the total sample averages are taken, however, the deductive-inductive division for the series is reflected in the listeners' responses.

TABLE 15

**QUESTION 3: WHEN DID THE CENTRAL
IDEA BECOME APPARENT TO YOU?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Never	0	1.75	4.75	0	0
B. Beginning	22.25	42.4	56.1	69	42.4
C. Middle	46.25	27.4	28.5	18.5	33.5
D. End	24.1	14	11	12.5	23.5
E. After	7.25	3.1	0	0	.75

**Question 4: When Would You Prefer to Arrive
at the Central Idea?**

Sermonic Comparison

Question 4 directly asks for the listener's deductive or inductive preference as to the position of the central idea in the sermon. It does not inform the listener that the question concerns deduction or induction. It should be noted here that a fourth response was added as the surveys were being tallied in the computer. Several listeners throughout the series penned in the response "It doesn't matter." It was determined to add that response as a fourth possible response to question 4 and to include it in the total listener tally. Table 16 shows how the listeners responded to this question on a sermon-by-sermon basis.

Do the listeners prefer deductive beginnings or inductive endings? As the tallies in table 16 indicate, that depends. When listeners listened to a deductive sermon, the percentage of listeners preferring the central

TABLE 16
 QUESTION 4: WHEN WOULD YOU PREFER TO
 ARRIVE AT THE CENTRAL IDEA?
 COMPARISON OF THE SERMONS

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Beginning	54	58	29	55	54	48	56	51	50
B. Middle	38	31	41	33	29	35	31	22	33
C. End	3	9	23	3	12	10	10	20	11
D. Doesn't Matter	5	2	7	8	6	6	3	7	5

idea at the beginning generally was higher than when listeners listened to an inductive sermon. The discrepancy is clearer when the averages for the deductive and inductive sermon responses are compared (table 17). In other words, what is evident here is that the method of the particular sermon to which the listener responded seemed to affect how the listener answered question 4. When the sermons were deductive, listener preference for central ideas at the beginning went up. When the sermons were inductive, listener preference for central ideas at the end went up.

What can be made of this "yo-yo" response? It could be suggested that the listener tended to respond to question 4 as he applied it to the particular sermon to which he was responding. In other words, he may have interpreted the question, "For this sermon you just heard, where would you prefer to arrive at the central point?" In that case, the listener was affirming the deductive sermons by indicating his preference for the placement of the central idea at the beginning as it had been done in the deductive

TABLE 17

**QUESTION 4: WHEN WOULD YOU PREFER TO
ARRIVE AT THE CENTRAL IDEA?
COMPARISON OF THE METHODS**

Possible Responses	Deductive Sermons	Inductive Sermons
A. Beginning	54.25	47
B. Middle	32.5	32.5
C. End	8	14.5
D. Doesn't Matter	4.75	6.25

sermon. If the premise holds, then after the inductive sermons the listener tended to affirm the choice of inductively placing the central idea at the end by responding that that was also where he would prefer the central idea for that particular sermon. It appears the listeners tended to affirm each sermon's placement of the central idea. In other words the listener's preferences in question 4 tended to reflect the method of the sermon that was being critiqued. The highest deductive preference (A--at the beginning) was indicated for a deductive sermon (Sermon 2, 58%); and the highest inductive preference (C--at the end) appeared in an inductive sermon (Sermon 3, 23%).

If the series averages are taken, then listener preference is divided between the deductive and inductive methods, as far as placement of the central idea is concerned. Fifty percent of the listeners throughout the series indicated a deductive preference for the central idea coming at the beginning. But 49 percent of the listeners also indicated an inductive

preference for that idea coming in the middle or at the end. For 1 percent of the listeners, the placement of the central idea did not matter. A final conclusion on listener preference for the deductive or the inductive methods of preaching must not be made, however, until the data for question 10 is combined with the responses here to question 4. If it is allowed that a middle-of-the-sermon preference tends toward an inductive preference more than a deductive one, then at this point it is safe to conclude that PMC listeners are equally divided in their preferences for the deductive and inductive methods placement of the central idea.

Demographic Comparison

Gender

Do the responses based on gender indicate any significant differences?

Table 18 shows how male and female listeners responded to Question 4 in a series average.

The largest apparent difference between responses of male and female listeners is in the "doesn't matter" response (D). A percentage nearly six times greater of men than women indicated they did not have a preference for when the central idea appeared or became apparent in the sermon. Because of that larger "doesn't matter" response by males, female listeners in higher percentages preferred both the deductive and the inductive methods of central idea placement. Those men who did have preferences preferred the deductive placement of the central idea in a slightly greater number than those men who preferred the inductive placement. Beyond that, gender response to question 4 approximate the general pattern already noted in the sermonic comparison.

TABLE 18

QUESTION 4: WHEN WOULD YOU PREFER TO
ARRIVE AT THE CENTRAL IDEA?
GENDER

Possible Responses	Male	Female
A. Beginning	46.1	48.25
B. Middle	34.1	36.6
C. End	10.5	13.9
D. Doesn't Matter	9.25	1.6

Age

Table 19 shows that the 18-and-younger listeners and the 23-40-year-old listeners were the two age groups that least preferred the deductive placement of the central idea at the beginning (22.75% and 41.75%) respectively. Their preferences for the central idea coming at the end of the sermon were highest (32.1% and 21%). In comparing these two groups, it becomes evident that the youngest listeners (of all age groups) were the ones who indicated the least preference for the deductive placement and the greatest preference for the inductive placement. Conversely, the oldest age group indicated the highest percentage of listeners who preferred the central idea coming at the beginning of the sermon. With the exception of the 19-23-year-olds, the preferences for the deductive method of placement seem to climb with ascending age, the older the listener the more likely the preference for the central idea coming at the beginning. However, the data also reveal that within each age category there is a diversity of

TABLE 19

QUESTION 4: WHEN WOULD YOU PREFER TO
ARRIVE AT THE CENTRAL IDEA?
AGE

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Beginning	22.75	51.9	41.75	56.1	53.9	57.75
B. Middle	37.1	35	27.5	41.6	35.25	35.25
C. End	32.1	8.25	2.1	8.6	1.75	4.6
D. Doesn't Matter	0	2.5	4.4	7.75	3.25	2.5

preference so that a categorical conclusion for age-related preferences is not valid from this project.

Classification

Among the five classifications of members in the PMC, there does not seem to be a wide diversity of responses except for those listeners on each end of the spread. On the one end are the university staff listeners who indicated the highest percentage of preference for the deductive placement of the central idea (62.4%). On the other hand, the faculty listeners were the lowest in that same response with 39.9 percent. That lower preference among faculty listeners was not because of a higher preference for the inductive method. Instead, faculty members had the highest percentage of "it doesn't matter" responses. From the gender comparisons above, it could be concluded that it was the male faculty members who had the least preference for a particular placement of the central idea in the sermon.

Outside of the faculty and staff listeners, those in other classifications indicated a general 50/50 distribution between deductive and inductive preferences, if "middle" and "end" preferences are combined as inductive (see table 20).

TABLE 20

**QUESTION 4: WHEN WOULD YOU PREFER TO
ARRIVE AT THE CENTRAL IDEA?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Beginning	43.5	53.9	39.9	62.4	51.1
B. Middle	50.9	32	35.1	25.1	30.5
C. End	3.0	14.25	3.75	6.25	18.4
D. Doesn't Matter	0	0	21.6	6.4	0

Summary

Perhaps the most significant evidence from the data gathered for question 4 is the general shifting from inductive preference to deductive preference as the listener's age increases. While that shift is not rigid, yet the responses gathered from the different age categories indicate a movement toward a preference of the deductive placement of the central idea at the beginning of the sermon with ascending age. Overall, however, it can be summarized that preferences remain fairly equally divided between the deductive and inductive methods of placement. It is in conjunction with the data to question 10 that further clarification can be made regarding actual listener preferences.

Question 5: Did the Sermon Have an Organized
Structure that You Could Notice?

Sermonic comparison

The purpose of this question was to ascertain if there was a marked perception as to which of the methods is considered by the listener more organized and structured. Table 21 portrays listeners' responses to question 5 throughout the entire series.

As the series averages indicate 85 percent of the listeners throughout the series responded that the sermons evidenced clear organization of structure. Though such a response cannot be compared with other series I have preached in PMC, it would seem to affirm a satisfactory level of organization as far as listener perception is concerned. However, in terms of organization and structure, do the listeners sense a difference between the two methods? What do the data in the table indicate?

Interestingly, the percentage of responses to response C (clearly evident organization) remain in the 83-85 percent level throughout the entire series for both deductive and inductive sermons. No marked fluctuation in listener response throughout the sermons appears. This seems surprising since the literature reviewed in chapter I tended to describe the deductive method in terms of precise organizational structure and the inductive method as concentrating on a movement of thought rather than an organization of points. I expected that the deductive sermons would have a higher percentage of listeners describing them as clearly organized in comparison to the inductive sermons. Yet the sermon that scored the highest percentage of listeners who chose response C (clearly evident organization) was an inductive sermon--the most inductive of all the inductive sermons at that (Sermon 8, 87%). That sermon scored highest on both ends (with little middle

TABLE 21

**QUESTION 5: DID THE SERMON HAVE AN ORGANIZED
STRUCTURE THAT YOU COULD NOTICE?
COMPARISON OF THE SERMONS**

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Not Evident	0	2	5	2	4	6	5	9	4
B. Occas. Evident	15	16	9	13	11	10	15	4	12
C. Clearly Evident	85	83	86	85	85	84	80	87	85

ground). The lowest response to clearly evident organization (response C) came to deductive Sermon 7 with 83 percent. Thus rather than finding a clear demarcation in perception of organization between the two methods, these data indicate that both methods are ranked rather equally in terms of organization.

Adding up responses to both sermon methods and averaging them for the series does not change the picture (see table 22). By a slight fraction, the inductive sermons had more listeners describe them as clearly evident in organized structure than had the deductive sermons. It should also be observed, however, that the inductive sermons were slightly higher in "no evidence of organization" (A response) responses than were the deductive ones. In this project listeners clearly did not describe deductive sermons as more organized or inductive sermons as less organized.

How can those responses be explained? Could it be that the inductive method, because of its intended simplicity and natural flow in the reasoning

TABLE 22

QUESTION 5: DID THE SERMON HAVE AN ORGANIZED
STRUCTURE THAT YOU COULD NOTICE?
COMPARISON OF THE METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Not Evident	3.75	4.5
B. Occas. Evident	13.5	9.75
C. Clearly Evident	83	85.75

process (the "story flow" as Crum and Lowry have described it), gives the impression to the listener of a clearly evident organizational structure? While it does not utilize the 1-2-3-4 sequence of logical deduction and proof, could it be that the inductive sermon offers a familiar life-experience movement for the listener that leads him to describe it as organized and clear? Even though the deductive method is more visibly (on paper) and verbally (in emphasis) organized in its structure with its point-by-point exposition or proof of the central point, that in itself did not lead listeners to describe deductive sermons as more organized than the inductive method.

One other factor why the listeners described both deductive and inductive sermons as equally evidencing clarity of organization could be a "non-measurable" one. Do the preacher's efforts to clarify his points of communication, regardless of his method, lead the listener to sense that the sermon is following an organized structural flow? In other words, could listener response to question 5 be based more on those efforts to

clearly communicate the various points of the sermon or narrative than on whether or not the sermon evidenced a 1-2-3-4 sequence of proof points? Regardless of the reasons for the listeners' responses to question 5, it is clear that the choice of methods itself is not the significant factor in determining listener perception of organization or the lack of it.

Demographic comparison

Gender

Question 5 elicits the first noticeable distinction between responses of male and female listeners to the Preaching Response Questionnaire (see table 23).

Male listeners in greater percentages saw less evidence of organization throughout this series than did the female listeners. What conclusions can be made from these differences? Could the difference in organizational and structural perception be due to the greater perception of female listeners to the presence of organization and thus enable them to identify it more readily? Are male listeners more perceptive to the lack of organization and consequently more able to indicate with greater accuracy its absence? Those questions are not answered by the data from the surveys.

The basic conclusion that can be made based on gender response is that females more than males in this series identified the sermons as clearly organized structurally in evident progression of points. Males in greater percentages than female listeners responded that the sermons demonstrated occasional evidences or no evidence of structure and organization.

TABLE 23

QUESTION 5: DID THE SERMON HAVE AN ORGANIZED
STRUCTURE THAT YOU COULD NOTICE?
GENDER

Possible Responses	Male	Female
A. Not Evident	7.25	2
B. Occas. Evident	14.6	9.4
C. Clearly Evident	78.1	88.75

Age

The various age groups perceive differently the organization (or lack of it) in the sermons (see table 24).

Actually, two large groups of listeners emerge from this age category comparison--the 40 and younger listeners and the 41 and older listeners. The of 40 years and less were less inclined to affirm the presence of clear evidence of organization in this series. Those of 41 years and more, on the other hand, resoundingly described the sermons as clearly organized. The reason for the difference in responses between pre-middle-age and post-middle-age listeners is not evident. What is observable is that as the listener approaches middle age and beyond, he tends to describe the organizational structure in the sermon more positively than the younger listener. Whether that positive affirmation results from greater discrimination or greater leniency is not being suggested here. The project data for a demographic comparison of age responses to question 5 simply indicates

TABLE 24

**QUESTION 5: DID THE SERMON HAVE AN ORGANIZED
STRUCTURE THAT YOU COULD NOTICE?
AGE**

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Not Evident	10.4	0	6.75	3.1	1.4	0
B. Occas. Evident	14.5	21.25	22.1	4.75	5.25	0
C. Clearly Evident	75.1	78.75	71.1	92.1	93.4	100

that the 40-and-younger listeners responded that the eight sermons were clearly organized in lower percentages than did the 41-years-and-older listeners.

Classification

The classification comparisons, like the age comparisons, reveal perceived differences in the organization of the series' sermons (see table 25).

As table 25 reveals, the university staff member group has the highest percentage of affirmation for organizational and structural clarity (98.25%). The graduate students have the lowest percentage for that same response category (71.85%). Based on the data above, the students present the greater challenge in endeavoring to clearly communicate a purposeful organization and structure to the sermon, regardless of the method used.

TABLE 25

**QUESTION 5: DID THE SERMON HAVE AN ORGANIZED
STRUCTURE THAT YOU COULD NOTICE?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Not Evident	6.6	5.9	5.4	0	3.4
B. Occas. Evident	19.7	22.25	7.5	1.75	13.6
C. Clearly Evident	73.75	71.85	87.1	88.25	83

Summary

It is difficult to make conclusions based on listener response to the evidence of organization in the sermons. Is listener response based on discernment? Then, which listeners demonstrate the most discernment, males or females, young or old, academic or community? Whose responses would most accurately describe the level of organization in this sermon series? It is obvious that such answers are not readily available from this project data. Do we have to know those answers? The Preaching Response Questionnaire was designed to solicit listener perception. That perception is being reported here. Whether those perceptions are valid or not is not the point to be determined. Rather, based on those perceptions, what conclusions can this project make to strengthen my preaching experience in the future? Those conclusions are proffered in chapter 5.

Question 6: How Do You React to the Structure
as You See It in This Sermon?

Sermonic Comparison

Not surprisingly, the responses to question 6 tend to reflect those to question 5. Depending on how the listener perceived the presence of organized structure in the previous question, he described his reaction to it in this question. Consequently, the series averages for questions 5 and 6 are nearly identical (see table 26).

How do responses made to the deductive sermons compare to responses to the inductive sermons? (See table 27.) Apparently there is little significant difference in those responses. Although, it appears that inductive sermons ranked slightly higher in listener perception of "helpful structure," more significant is the discovery that inductive sermons were not rated as less helpful or more confusing than deductive sermons. With the intentional reliance of deduction on structure and organization to support and illustrate its logic, I have wondered if listeners would find it, at least organizationally and structurally, more helpful than the inductive method. Listener responses to questions 5 and 6 suggest that Pioneer listeners do not in fact define organized structures or helpful structures in terms of the sermonic method used. Both methods find fairly equal listener affirmation in terms of structural helpfulness.

It must be noted, however, that the inductive sermons received a slightly higher percentage of "confusing" responses (response A) than did deductive sermons. I expected to find that inductive sermons would be described as structurally "confusing" more often than deductive sermons because of the secondary emphasis induction places on structure. That they were found by some listeners to be confusing was no surprise; the

TABLE 26

QUESTION 6: HOW DO YOU REACT TO THE STRUCTURE
AS YOU SEE IT IN THIS SERMON?
COMPARISON OF THE SERMONS

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Confusing	3	4	5	0	4	6	2	7	4
B. Mediocre	8	11	4	11	9	18	7	10	10
C. Helpful	89	86	91	89	87	76	90	83	86

TABLE 27

QUESTION 6: HOW DO YOU REACT TO THE STRUCTURE
AS YOU SEE IT IN THIS SERMON?
COMPARISON OF THE METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Confusing	3	4.75
B. Mediocre	11.75	7.75
C. Helpful	85.25	87.5

surprise was that the difference between responses to inductive sermons and those to deductive sermons was so slight.

Apparently, from these responses, the decision to choose the most helpful organizational structure for a sermon must be made on grounds other than which method should be used. These responses also indicate

that either method can elicit a response of "helpful" from the listeners. Deductive sermons had the least negative reaction; and inductive sermons had the most positive reaction. Wanting to choose a structure that is helpful to the listener is a choice based on more than selecting one of these two methods. While that choice is important, there are obviously other factors that lead listeners to describe the sermons as "confusing," "mediocre," or "helpful." This project does not determine those contributing factors. Rather, it concludes that the methodological factor is not the determining one in whether sermons will be rated in terms of structure as confusing or helpful.

Demographic comparison

Gender

Male and female responses to question 6 follow the same pattern that they did in question 5 (see table 28).

Just as more males than females found the sermons without evidence of organization in question 5, so more of them found the sermonic structure confusing in question 6. In turn, a higher percentage of female listeners described the sermonic structures as helpful than did male listeners. Based on the responses already noted for the previous question, there are no surprises evident in the data for this question.

The same conjectures that were suggested for question 5 could be proffered here. Are males more critically inclined to judge the value of a sermon's structure? Or are female listeners more gratuitous in describing their reactions to sermonic structure?

What is clear is a slightly larger percentage of female listeners positively affirming the sermonic structures of this series as helpful than

TABLE 28

**QUESTION 6: HOW DO YOU REACT TO THE STRUCTURE
AS YOU SEE IT IN THIS SERMON?
GENDER**

Possible Responses	Male	Female
A. Confusing	7.25	1.4
B. Mediocre	7.1	10.25
C. Helpful	85.6	88.4

did the male listeners. But the differences were small enough to not warrant any generalizations based upon gender.

Age

Just as in the previous comparisons, so in an age comparison the responses of listeners to question 5 predisposes the listener responses by age here in question 6. There are some variations in the age group responses in table 29.

The 18-years-and-younger listeners offered the smallest percentage that found the structures helpful (73%); they were also the group with next to the largest percentage that found the structures confusing (8.25%). On the opposite end of the age scale, the 66-years-and-older listeners had the highest percentage of listeners who found the sermonic structures helpful (100%). Between these ends of the age scale, the listener responses vary without any noticeable pattern.

What is interesting are those age categories that have a higher percentage of listeners describing the structure as helpful in question 6

TABLE 29

**QUESTION 6: HOW DO YOU REACT TO THE STRUCTURE
AS YOU SEE IT IN THIS SERMON?
AGE**

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Confusing	8.25	2.5	5.4	0	8.4	0
B. Mediocre	18.75	12.25	16	6.25	0	0
C. Helpful	73	85.25	78.6	93.75	91.6	100

than they had listeners describing the sermons as having clear evidence of structure and organization in question 5. For example, 78.75 percent of the 19-23-year olds said the sermons clearly evidenced structure and organization (question 5), and 85.25 percent of those same listeners described the structure as helpful (question 6). Why is there a discrepancy? It could indicate that the listeners were more readily inclined to describe the structure as helpful than organized. It could also suggest that clearly evident organization was not the only factor listeners considered in determining whether the structure was helpful or not.

Other than the marked contrast between the responses of the youngest listeners and the oldest listeners, the data for the age group response do not suggest a conclusive pattern or obvious trend (see table 30).

Classification

Based on the responses of the five dominant classifications in the PMC, there do not appear to be significant hypotheses to be made from the responses to question 6. The chart below delineates those various

TABLE 30

**QUESTION 6: HOW DO YOU REACT TO THE STRUCTURE
AS YOU SEE IT IN THIS SERMON?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Confusing	6.6	2.5	11.25	0	2.4
B. Mediocre	11.6	9.25	4.25	0	16.25
C. Helpful	81.8	88.25	84.5	100	81.35

responses made by each classification. Of more interest is a comparison of these responses with those made to question 5.

Both the undergraduate and graduate classifications of listeners were noticeably more generous in describing the sermonic structures as helpful (question 6) than they were in describing them as clearly evidencing organization (question 5). Thus the discrepancy that was noted in some of the age group responses is also seen here. For example, whereas 71.85 percent of the graduate listeners in question 5 described a clearly evident organization of structure, 88.25 percent of them in this question described the structure they evaluated in the previous question as helpful. That suggests that structures described as occasionally evidencing organization (question 5) were described as helpful (question 6). It is possible that listeners endeavored to avoid the negative nature of "mediocre" and "confusing" and opted for "helpful" even though they may have indicated perceiving only occasional evidences of organization in the previous question.

Responses to question 6 indicate that the graduate students and university staff found the sermonic structures more helpful than did the

faculty, community, and undergraduate listeners. In fact, more faculty listeners described the structures as confusing than did any other classification.

Summary

It is interesting to note that except for Sermons 6 and 8, all sermons received a higher affirmative response in question 6 than they did in question 5. This was evidenced in the demographic comparisons as well. What is the meaning of this response? Apparently clearly evident organization is not the only factor that leads a listener to determine that a sermon structure is helpful. Even when the sermon is described as having only occasional evidence of organized structure, it may still be considered by the listener as structurally helpful. Other factors that could lead a listener to describe a structure as helpful might include the simplicity of the structure, the brevity of the structure, and a sense of unity in the structure rather than a progressing outline. It could also be that while the listener is precise in defining evidence of structural organization in the sermon, he displays a more affirming attitude toward the preacher by declaring the structure helpful: "Regardless of what I indicated in question 5, I want the pastor to know that I found it helpful." Thus it is possible for a discrepancy to be evident between the critique of the structure in question 5 and the reaction to it in question 6.

Question 7: How Would You Describe This Sermon?

Sermonic Comparison

As noted in chapter 3, this question sought to determine if one of the two preaching methods would emerge as more authoritarian or more

non-authoritarian than the other. Some of the literature reviewed in chapter 1 indicated that the deductive method, with its declaration of the central premise of the sermon at the beginning, reflects an "authoritarian foundation"¹ more than induction. Did the listeners in this project perceive the deductive method as more authoritarian than the inductive method? Table 31 lists a sermon-by-sermon response to question 7.

First, from the high's and low's in listener responses to this question, it is clear that it was an inductive sermon (Sermon 8) that elicited the highest percentage of listeners who described it as non-authoritarian (95%). That sermon ended with no central idea other than the reading of Eph 3:17-19. On the opposite end of the responses, it was an inductive sermon (Sermon 5) that resulted in the highest listener description of authoritarian (42%). However, because of the controversial nature of the subject matter (male and female roles in the home and church), I began that sermon by

TABLE 31

QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?
COMPARISON OF THE SERMONS

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Authoritarian	27	30	13	39	42	20	34	5	27
B. Non-Authoritarian	73	70	87	61	58	80	66	95	73

¹Craddock, Authority, p. 55.

stating the subject. Even though I did not state the central idea until the end the listeners may have predetermined that premise and consequently described the sermon as authoritarian.

When the deductive sermons are compared with the inductive sermons in this series, it appears that the deductive ones are described by a higher percentage of listeners as authoritarian than are the inductive sermons. The one exception was deductive Sermon 6 that endeavored, after the "Adam Bomb" sermon of the previous week, to take a deductive stance while weaving in inductive elements in the body of that sermon to intentionally take the edge off the authoritarian challenge of the previous sermon. Listener response to Sermon 6 indicates that it was indeed perceived as non-authoritarian to a greater degree than the other three deductive sermons.

Taking the averages of both the deductive and inductive sermons for the series results in the comparisons shown in table 32. Comparing these percentages, it is evident that in general the listeners tended to describe deductive sermons as authoritarian more frequently than they did inductive sermons. Conversely, a greater percentage of listeners described inductive sermons as non-authoritarian than they did deductive sermons. It is also apparent that both methods can elicit the "authoritarian" and the "non-authoritarian" responses from the listeners. In other words, it cannot be suggested that the deductive method is extremely authoritarian and the inductive clearly non-authoritarian. Based on these responses, both methods appear to be dominantly perceived as non-authoritarian. In terms of which method evidenced a greater non-authoritarian perception, it was the inductive method in this series.

Apparently method alone is not sufficient to explain listener

TABLE 32

QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?
COMPARISON OF THE METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Authoritarian	30.75	21.75
B. Non-Authoritarian	69.25	78.25

perception of the sermons as authoritarian or non-authoritarian. The subject matter of the sermon seems to be a factor, since sermon 5, which was inductive, evoked such a sense of authoritarianism. Controversial subject matter, if the listeners think the speaker has established a position, may raise the level of authoritarian perception. The preacher's attitude in delivery of the sermon and his style of delivery may both affect listener perception regardless of the method used. Certainly, a deductive sermon can be preached without an authoritarian attitude that declares the material ex cathedra. Conversely, it is possible to preach an inductive sermon but declare the concluding central idea in such a manner that leads the listener to describe the sermon as authoritarian. This project did not seek to define other contributing factors to listeners' perceptions as measured by this question. What is evident is that while both methods generally drew a non-authoritarian perception, the deductive method was higher in eliciting a description of authoritarian.

Demographic Comparison

Gender

Though the response differences between male and female listeners to question 7 are not large (see table 33), it appears that male listeners more than females tend to describe the sermon as non-authoritarian.

In comparing their reactions to specific sermons in this series,¹ Sermon 8 was clearly perceived as the most non-authoritarian with 100 percent of the male listeners describing it that way and 90 percent of the female. Males and females differed as to which sermon was perceived as the most authoritarian. Female listeners clearly reacted to the inductive Sermon 5 (role of women) as the most authoritarian (52% for females to the males' 39%). Male listeners perceived deductive Sermon 4 as the most authoritarian (47%). These differences in perception are more easily noted when the averages to both male and female responses are compared (see table 34). For both methods, it is apparent that male listeners are less

TABLE 33

QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?
GENDER

Possible Responses	Male	Female
A. Authoritarian	22.4	31.3
B. Non-Authoritarian	77.6	68.7

¹See table 65 in appendix B for a demographic break down of responses to this question.

TABLE 34

QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?

DEDUCTIVE/INDUCTIVE VERSUS GENDER

	Deductive		Inductive	
	M	F	M	F
A.	25.5	36	19.5	26.5
B.	74.5	64	80.5	73.5

inclined to describe the sermon as authoritarian than are female listeners.

How can these differences be explained? Are female listeners more inclined to judge a sermon as authoritarian when the preacher is male than when the speaker is female? Could that explain why in this series male listeners described the sermons as non-authoritarian to a greater degree than did females? James W. Gibson has suggested that "women do not seem to be more persuasible (than men) when the speaker is a woman."¹ Apparently, listener response is affected by the gender of the speaker. But whether that explains the difference in authoritarian/non-authoritarian perceptions between male and female listeners in this project is not certain. The parameters of this demographic comparison, according to gender, simply indicate that female listeners in a greater degree than males perceived the sermons as authoritarian.

¹James W. Gibson, A Reader in Speech Communication (New York: McGraw-Hill Book Co., 1979), p. 249.

Age

My initial expectation was that the youngest listeners would be the most likely to describe the sermons as authoritarian. But the tallied responses reveal otherwise (see table 35). In fact, as the data indicates, it was the two youngest age categories that offered the highest percentage in describing the sermons as non-authoritarian (85.5% and 84%). The age group that led the others with the highest percentage of authoritarian responses was the 24-40-year olds (34.6%). Could it be that the peer group of the speaker, particularly if he is young, is most likely to feel or sense an authoritarianism when he preaches to ("at") them?

TABLE 35

QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?
AGE

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Authoritarian	14.5	16	34.6	25.5	24.25	29.5
B. Non-Authoritarian	35.5	84	65.4	74.5	75.75	70.5

The listeners 41 years and older all approximated the total sample average for the series. The older listeners in the sample tended to describe the sermons as authoritarian to a greater degree than did the younger listeners (except for the 24-40 age category). Other than that obvious generalization, the data from an age comparison does not offer further conclusions.

Classification

A significant difference exists between the responses of the first three classifications (undergraduate, graduate, and faculty) in table 36 and the last two (staff and community). Whether any conclusion can be made on the basis of one group being academically oriented and the other group being non-academically oriented is not certain. There seems to be a very clear line of demarcation between these two groups of responses. Such a marked contrast makes me wonder if listeners respond with authoritarian or non-authoritarian perceptions on the basis of whether the speaker falls inside their own classification or not. One could ask, Do I feel that a speaker is more authoritarian when he is like me or when he is different from me? Do the proximity and commonality of the speaker and the listeners in gender, age, and classification affect listener choices between authoritarian and non-authoritarian? And if so, to what degree. This project was not designed to address these questions. Nevertheless, as a result of listener responses to the preaching questionnaire the questions have been raised.

Summary

In terms of the two methods this project has compared, both the sermonic and demographic comparisons indicate that, while both methods are predominantly described as non-authoritarian, it is the deductive method that was more often described by the listeners as authoritarian. The theoretical premises of both methods as discussed in the literature indicated that such a response could be expected.

Why the demographic responses differed in gender, age, and classification comparisons is not certain from this data.

TABLE 36

**QUESTION 7: HOW WOULD YOU DESCRIBE THIS SERMON?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Authoritarian	13.75	19.9	15.75	33.5	36.9
B. Non-Authoritarian	86.25	80.1	84.25	66.5	63.1

**Question 8: Did You Hear God's Word Proclaimed
with Authority in This Sermon?**

Sermonic Comparison

Can a sermon be considered non-authoritarian and yet ring with the authority of God's Word? Do deductive sermons sound that note of authority from the Word of God more than inductive sermons? Is the authority of God's Word sensed to the same degree in both methods? To answer these questions, question 8 was included in the Preaching Response Questionnaire. A sermon-by-sermon tabulation of listener responses to this question is shown in table 37. From this data it is clearly evident that nearly all of the listeners in this series described the sermons as proclaiming God's Word with authority. The figures also indicate that for every sermon except Sermon 7 there was a small percentage of listeners who indicated that they did not hear God's Word proclaimed with authority.

Comparing this question with the preceding one, it is evident that a listener can describe the sermon as non-authoritarian and yet respond that the authority of God's Word was heard. For the listener, then, there

TABLE 37

**QUESTION 8: DID YOU HEAR GOD'S WORD PROCLAIMED
WITH AUTHORITY IN THIS SERMON?
COMPARISON OF THE SERMONS**

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Yes	97	98	96	98	98	94	100	76	95
B. No	3	2	4	2	2	4	0	24	5

is a definite difference between "authoritarian" and "authority." As a preacher, then, I could wish my sermons to be perceived as non-authoritarian and at the same time described as ringing with the authority of God's Word. Listener responses to questions 7 and 8 indicate that such a combination is, in fact, possible.

Do deductive sermons, however, ring with more authority from God's Word than inductive sermons? My initial hunch was that they would. The tallies for both methods averaged for the series are seen in table 38. The averages do indicate that a higher percentage of listeners perceived the deductive sermons as proclaiming God's Word with authority more than did the inductive sermons. While the differences in the responses to both methods are not great, nevertheless they are there.

Actually, it should be noted that if the highly inductive Sermon 8 were not included with the other three inductive sermons, their average would indicate that 97 percent of the listeners chose the Yes response (A), which would make both methods nearly identical in listener response. Would Sermon 8 that told a love story and ended with sixty seconds of

TABLE 38

**QUESTION 8: DID YOU HEAR GOD'S WORD PROCLAIMED
WITH AUTHORITY IN THIS SERMON?
COMPARISON OF THE METHODS**

Possible Responses	Deductive Sermons	Inductive Sermons
A. Yes	97.5	91.75
B. No	2.5	8.25

reading from the Word of God be expected to receive a lower affirmation of hearing God's Word proclaimed with authority? It did, with only 76 percent of the listeners responding affirmatively. In contrast, highly deductive Sermon 7 found every listener responding that the authority of God's Word was heard (100%). So it may be concluded that when both methods are developed to the fullest degree, it is the deductive method that elicits the greater listener perception of hearing God's Word proclaimed with authority.

On the basis of the total sample average, however, it is gratifying to see that regardless of the method, a high percentage of the listeners indicated they heard the authority of the Word of God.

Demographic Comparison

Gender

An insignificant difference exist between the responses of the male listeners and those of the female listeners (see table 39). Because of the lack of difference in responses, the only summary that can be made

TABLE 39

**QUESTION 8: DID YOU HEAR GOD'S WORD PROCLAIMED
WITH AUTHORITY IN THIS SERMON?
GENDER**

Possible Responses	Male	Female
A. Yes	95.25	95.75
B. No	4.75	4.25

from this data is that both genders equally heard the authority of God's Word being proclaimed throughout this series.

Age

The differences between the age category responses are greater than those in the gender comparison. Even so, these differences are small (see table 40).

It is interesting to note that just as the 24-40 age group had the highest percentage of listeners who described the sermons as authoritarian in question 7, they were the group who in question 8 had the highest percentage (9.75%) of listeners who indicated they did not hear the authority of God's Word proclaimed in these sermons. Also, it is their response to Sermon 8 that dropped their average; 50 percent of them indicated the No response (B) for this very inductive sermon. In terms of authority and authoritarianism, this group emerges as the one to whom preaching seems most difficult as it concerns these issues.

As the sermon-by-sermon percentages indicate (table 66 in appendix B), all age categories had four or more sermons in which 100 percent

TABLE 40

**QUESTION 8: DID YOU HEAR GOD'S WORD PROCLAIMED
WITH AUTHORITY IN THIS SERMON?
AGE**

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Yes	95.5	96.9	90.25	97.75	95.25	100
B. No	4.1	3.1	9.75	2.25	4.75	0

of the listeners indicated they heard the Word of God proclaimed with authority. Regardless of the sermonic method, the responses indicate a high perception of authority from the Word.

Classification

The classification responses resemble the age group responses (table 41). Community and undergraduate listeners were slightly under the total sample average of 95 percent for the Yes response (A). The other classifications were just above the average.

Other than those simple observations, the responses of these five dominant classifications in PMC do not indicate conclusions different from those already stated in the sermonic comparison on this question.

Summary

In comparing this question with the one preceding it, it is clear that while sermons can be perceived as non-authoritarian, they can also be described as proclaiming the Word of God with authority. Authoritarianism and authority are not the same for the listeners. Authoritarianism carries with it the negative connotation of telling the listener what to believe.

TABLE 41

**QUESTION 8: DID YOU HEAR GOD'S WORD PROCLAIMED
WITH AUTHORITY IN THIS SERMON?
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Yes	93.4	95.9	96.9	97.9	92.25
B. No	6.6	4.1	3.1	2.1	7.75

Authority signifies a positive connotation of a foundation in conformity to the Word of God. From the listeners' responses, it can be concluded that the deductive method tends to rate higher in both authority and authoritarianism than does the inductive method. Because the differences were very small, it must also be concluded that both methods have the potential to be perceived either as authoritarian or non-authoritarian, either as ringing with divine authority or not having that authority. For that reason, it must be concluded that beyond sermonic methods there seem to be other contributing factors that determine listener perceptions of authoritarianism and authority.

**Question 9: How Would You Describe Your
Involvement (Participation) in Arriving
at the Conclusion of This Sermon?**

Sermonic Comparison

The intention of this question was to ascertain which of the two sermonic methods solicited the most listener participation and involvement in the preaching process, in particular in arriving at the conclusion of the sermon. My pre-tabulation hunch was that the deductive sermons would

elicit the least amount of listener participation in forming and arriving at a conclusion. However, the data did not corroborate that guess (see table 42).

Examining the highest percentages for each end of the response spectrum (conclusion made for me/I made my own--responses A and C), the data appear to initially support the literature on inductive preaching that suggests that the inductive method solicits more listener participation than the deductive method (see p. 34 above). The sermon with the highest percentage of listeners who responded that they formed their own conclusion (response C) to the sermon was Sermon 8, the inductive love story that relied entirely on listener participation in arriving at conclusion (36%). The sermon that solicited the highest percentage of listener response indicating the conclusion had been already made for them (response A) was deductive Sermon 4 (36%). However, as the data below reveal, the remaining six sermons in the series did not consistently reflect any particular pattern. Inductive Sermon 1, for example, scored a higher percentage of "the conclusion was made for me" (response A) than deductive Sermons 2, 6, and 7. Deductive Sermon 6 indicated a higher percentage of "I formed my own conclusion" (response C) than did inductive Sermons 1, 3, and 5. Based on these responses, it would hardly be logical to conclude on the basis of this series that PMC listeners find they participate more with the inductive method than with the deductive method.

In fact, when the sermons are separated by method and the listener responses are averaged for the series, the comparison is surprising in comparison to my own "pre-tabulation" hunches (table 43). As these averages reveal, listener perception of participation in arriving at the conclusion is nearly

TABLE 42

QUESTION 9: HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT
(PARTICIPATION) IN ARRIVING AT THE
CONCLUSION OF THIS SERMON
COMPARISON OF THE SERMONS

Possible Responses	Sermon Number							
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I) Average
A. Conclusion made for me	25	18	36	31	12	20	16	24
B. I joined in forming conclusion	72	79	59	67	73	77	48	68
C. I made my own conclusion	4	4	5	2	16	2	36	9

TABLE 43

QUESTION 9: HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT
(PARTICIPATION) IN ARRIVING AT THE
CONCLUSION OF THIS SERMON
COMPARISON OF THE METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Conclusion made for me	23/25	23
B. I joined in forming conclusion	70.25	65.25
C. I made my own conclusion	6.75	12

identical for both methods. Both deductive and inductive sermons elicited the same "made for me" response (A). Both methods indicated the same amount of listener participation--either joining in forming the conclusion or forming it on their own (responses B and C). Actually, in terms of joining in forming the conclusion, the deductive sermons were higher than the inductive in listener perception (70.25% vs. 65.25%). According to expectation, a higher C response (listeners' forming their own conclusions) was tallied for the inductive sermons.

What do these responses suggest? From the total sample averages for the series which indicate that 68 percent of the listeners chose response B (I joined in forming the conclusions) it is clear that both methods of preaching are capable of involving the listener in arriving at the conclusion of the sermon. Whether or not a sermon begins deductively by stating the conclusion or ends inductively by finally forming the conclusion does not seem to be the determining factor in listener perception of participation. Apparently other contributing factors are involved. Could it be that the preacher's own attitude expressed in his preaching, an attitude of non-authoritarian communication--an absence of "preachy" imperatives--can affect the listener's perception of a deductive sermon to the degree that the listener feels he participated in arriving at the conclusion even though in fact it was stated at the beginning of the sermon? It also appears that, even though the inductive sermon is careful to build its movement so the conclusion of the sermon occurs at the end, the listener may perceive the conclusion was made for him. Perhaps, again, the preacher's manner or attitude in stating the concluding central idea can override the participation solicited

in forming it with the listener and can create an authoritarian non-participation response.

What is clear is that selecting and implementing one of these sermonic methods does not automatically ensure a prescribed listener response in participation perception. A sense of participation is determined by the listener to include more than where the conclusion of the sermon might be stated.

Demographic comparison

Gender

Are there notable differences between the male listener's sense of participation and the female listener's? The differences are not large. As the data indicate (table 44), on the average a greater percentage of male listeners felt that the conclusions were made for them; female listeners were more inclined to believe they joined in arriving at the conclusions of the sermons. However, a higher percentage of males responded that they formed their own conclusions than did the females.

What can be summarized from these responses? Adding responses B and C together, the female listeners expressed a slightly greater degree of participation than did the males (77% to 74.6%). The difference is small enough to negate a conclusion that female listeners are more participatory than male listeners. Table 67 in appendix B indicates quite a fluctuation in gender responses throughout the series, regardless of which sermonic method was used.

Perhaps this demographic comparison of gender responses can only summarize that while male listeners felt more often than female listeners that the conclusions were made for them, the responses throughout the

TABLE 44

**QUESTION 9: HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT
(PARTICIPATION) IN ARRIVING AT THE
CONCLUSION OF THIS SERMON
GENDER**

Possible Responses	Male	Female
A. Conclusion made for me	25.4	22
B. I joined in forming conclusion	63	71.6
C. I made my own conclusion	11.6	6.4

series indicate that no observable and/or differing pattern was based solely upon gender.

Age

Perhaps it is not surprising that the 18-and-younger group of listeners had the highest percentage of respondents indicating they felt the conclusions were already made for them (see table 45). Can one expect the youngest listeners to participate less than the others in the sermon process? Certainly numerous distractions that confront the young worshipers, along with a varying and perhaps lower interest in the sermon, could be suggested that would contribute to a lesser sense of participation in arriving at the conclusions.

Again, the 24-40-year-old listeners indicated, as they did in questions 7 (authoritarian) and 8 (authority), that they were more inclined than the

TABLE 45

**QUESTION 9: HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT
(PARTICIPATION) IN ARRIVING AT THE
CONCLUSION OF THIS SERMON
AGE**

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Conclusion made for me	38.5	16	23.4	20.4	17.25	14.75
B. I joined in forming conclusion	49.1	77.4	60.1	69.5	74.35	85.25
C. I made my own conclusion	12.4	6.6	11.5	10.1	7.9	0

other adult listeners to sense a lesser level of participation and involvement in the sermon process. Since they said the sermons were more authoritarian to them (question 7) with less authority from God's Word (Question 8), it is not surprising that they recorded the highest percentage (28.4%) who felt the conclusion was already made for them. As mentioned above, this age group seems to emerge as the most challenging to the preacher.

While none of the 66-and-older listeners indicated they formed their own conclusions (response C), they composed the group with the highest response that joined in forming the conclusion (response B, 85.25%) and the lowest in sensing that the conclusion had been made for them (response A, 14.75%).

Except for these distinctions, a demographic comparison of age group responses does not suggest other significant patterns or trends for question 9.

Classification

A demographic comparison of the five major listening groups in PMC does not reveal widely divergent responses (see table 46). Undergraduate listeners indicated the highest percentage of participation (responses B and C) as well as the lowest in perception of conclusions already formed for them (response A). Graduate listeners were just the opposite, they had the highest percentage of those sensed conclusions were already made for them and the lowest percentage who believed they participated in the conclusion-arriving process.

The responses for other classifications fell between these two ends of the response spectrum. Definite conclusions based on these responses do not seem apparent from this data.

TABLE 46

**QUESTION 9: HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT
(PARTICIPATION) IN ARRIVING AT THE
CONCLUSION OF THIS SERMON
CLASSIFICATION**

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Conclusion made for me	14.75	26.1	17.9	21.1	25.6
B. I joined in forming conclusion	76.15	61.5	71.1	77.1	64.1
C. I made my own conclusion	9.1	12.4	11	1.75	10.25

Summary

Apparently listener perception of participation in the conclusion forming process of the sermon is based on more than the sermonic method. Both the deductive and inductive sermons in this series elicited a nearly equal sense of participation by the listeners. Encouragingly, the participant perception was high. Thus the differences in the demographic comparison of responses are evident in all three categories, but the reasons for those differences are not apparent from this project's data.

Question 10: How Do You React to Your Participation As You See It in This Sermon?

Sermonic Comparison

This question purposed to discover what level of participation listeners preferred in arriving at the conclusion of the sermon. The original intention was to discover if listeners preferred a conclusion-already-formed type of participation as in a deductive sermon, or if they preferred to participate in the discovery of a conclusion as in an inductive sermon. After examining the responses to question 9, it appears that preference for participation will not determine preference for deductive or inductive preaching. Apparently, then, the responses to questions 4 and 10 must be correlated to determine listener preference for sermonic method. Table 47 shows the response percentages to question 10, sermon by sermon. As perhaps could be expected in an academic institutional congregation, the clear majority of listeners indicated preference for participating in the conclusion-forming process. If responses B and C (joining in forming a conclusion and making own conclusion) are added together, the total sample averages indicate 88 percent of the listeners in this series preferred to participate in arriving

TABLE 47

**QUESTION 10: HOW DO YOU REACT TO YOUR PARTICIPATION
AS YOU SEE IT IN THIS SERMON?
COMPARISON OF THE SERMONS**

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Prefer Con- clusions made	11	9	7	13	16	18	15	12	12
B. Prefer some part in conclusion	80	84	86	77	73	73	78	77	79
C. Prefer arriving at own conclusion	8	5	7	10	12	10	7	12	9

at the conclusions. Only 12 percent of them indicated that they preferred conclusions to be already made for them.

Even when the sermons are grouped according to methods and their responses averaged, listener preferences for participation do not change (table 48). When listeners answered question 10 after hearing a deductive sermon, slightly more of them indicated a preference for the deductive method of offering the conclusion already made. A slightly greater percentage of listeners indicated after an inductive sermon that they preferred forming the conclusions on their own. Except for those minimal differences, listeners still chose the responses B and C indicating their preference for active participation in the conclusion-forming process.

Does that mean that listeners in PMC indicated a preference for the inductive method of preaching? The responses to question 9 would

TABLE 48

**QUESTION 10: HOW DO YOU REACT TO YOUR PARTICIPATION
AS YOU SEE IT IN THIS SERMON?
COMPARISON OF THE METHODS**

Possible Responses	Deductive Sermons	Inductive Sermons
A. Prefer Conclusions made	13.75	11.5
B. Prefer some part in conclusion	78.25	78.25
C. Prefer arriving at own conclusion	8	9.75

indicate that listener perception of participation was based on more than the conclusion-forming process of the deductive and inductive methods. Therefore, it would not seem valid to hypothesize on the basis of the response in question 10 that listeners prefer the inductive method. Preference for an active level of participation in arriving at the conclusion of the sermon cannot be the sole basis for determining which sermonic method the listeners prefer.

In order to ascertain listener preference for sermonic methods, responses to several questions must be compared. Two questions in the Preaching Response Questionnaire were intended to solicit listener preference: question 10 and question 4 (when would you prefer to arrive at the central idea?). For question 4, 50 percent of the listeners indicated they preferred to have the central idea stated at the beginning; the other 50 percent were

divided between stating it in the middle or arriving at it at the end. Half of the listeners, in other words, prefer the deductive method of stating the central idea at the beginning. But, according to responses to question 10, a large majority (88%) prefers the inductive method of either forming the conclusion individually or joining the preacher in arriving at it. Are a preference for deductive placement of the central idea and a preference for an inductive participation in forming that central idea mutually exclusive? Can these listeners' responses be harmonized?

It would seem they can be. Question 9 has already helped to clarify that listeners can perceive they are participating in the conclusion-forming process regardless of the sermonic method. Question 10 indicates that most of them prefer to be able to participate in that conclusion-forming process. Therefore, whether the sermon deductively states its central idea/-conclusion¹ at the beginning or inductively arrives at the conclusion at the end, the listeners would still prefer that they participate in arriving at that conclusion. Because responses to question 9 show that in deductive sermons listeners still sensed that they were participating in forming the conclusions, responses to question 4 and 10 indicate that listeners want that participatory process regardless of sermonic method used. Even though the sermon begins deductively with the central idea/conclusion (as 50% of the listeners prefer), listeners still want the preacher to involve them through participation in arriving at the conclusion (as 88% of the listeners prefer). Obviously, in the deductive sermon where the central idea/conclusion is

¹While the terminology in question 4 is "central idea" and "conclusion" in questions 9 and 10, they are seen as synonymous in the deductive sermon since the central idea is offered as a foregone conclusion.

stated at the outset, the listener cannot arrive at that conclusion in the same way he could in an inductive sermon. Nevertheless, as the deductive sermon begins to support or explain or prove its central idea/conclusion, the preacher has the opportunity to solicit listener participation in that process, thus allowing the listener to sense (as he did in question 9) his involvement in the conclusion-arriving process. Thus, while the sermon is deductive in its placement of the central idea/conclusion, it can be inductive in the manner in which it solicits listener participation.

What emerged from this discussion is the possibility of a combined methodological approach to the sermon that includes both deductive and inductive elements.

Listener response to questions 4, 9, 10 indicates that the listeners' preference for the placement of the central idea/conclusion in the sermon was not expressed nearly as obviously as was their preference for participation in arriving at the central idea/conclusion in the sermon. Whichever method is used, listener response to question 10 reveals that listeners during this series clearly indicated their preference for participation in arriving at the sermon's conclusion. It is possible that the use of different terminology in questions 4 and 10 affected listener response. Listeners may relate to "central idea" one way and "conclusion" another. The terms are not completely synonymous and that may affect the responses. From an examination of the data it might be said that the listeners felt more strongly about "conclusions" than they did about "central ideas."

Demographic Comparison

Gender

Preferences for participation in the conclusion-forming process of the sermon vary according to gender (see table 49). On the basis of preference, female listeners seem to be less participatory than male listeners. The percentage of females preferring to have the conclusion already formed for them was over twice that of the males. Conversely, the percentage of male listeners who preferred to form their own conclusions was nearly twice that of females. Of the two, the greater percentage of those preferring to join in the conclusion-arriving process was among the male listeners.

How much can be concluded from these differences? In terms of participation, female listeners seem to prefer the deductive emphasis and male listeners appear to prefer the inductive method. However, the differences

TABLE 49

QUESTION 10: HOW DO YOU REACT TO YOUR PARTICIPATION
AS YOU SEE IT IN THIS SERMON?
GENDER

Possible Responses	Male	Female
A. Prefer Conclusions made	7.9	18.1
B. Prefer some part in conclusion	81	76.1
C. Prefer arriving at own conclusion	10.9	5.9

are not large enough to generalize on the basis of sermonic method, since both genders had a sizeable majority that indicated preference for participation in arriving at the conclusion. As was concluded in the sermonic comparison above, preferences expressed in question 10 cannot be generalized into preferences for a particular sermonic method.

Age

The age groups on each end of the age spectrum preferred the most non-participation; 33.1 percent of the 18-and-younger listeners and 24.5 percent of the 66-and-older listeners prefer conclusions to be made for them (response A; table 50). Certainly a non-participatory sermon would be less demanding upon the listener in regards to concentration and protracted reasoning. This may be a contributing factor to why the youngest and oldest listeners have the greatest percentage who prefer to have the conclusion already formed. Regardless of the reason, it should be noted that the majority in both groups clearly prefers a participatory role in arriving at the conclusion. The age group with the highest percentage of preference for participation (responses B and C) was the 19-23-year olds (97.5%). It seems natural to expect this age group to be the most eager to participate in the conclusion-making process. However, no really clear distinctions or conclusions emerge in comparing the preferences of the various age categories with each other.

Classification

Undergraduate and faculty listeners both registered zero percent preference for conclusions already made for them. Staff listeners, on the other hand, registered the highest percentage (22%) in that same response.

TABLE 50

**QUESTION 10: HOW DO YOU REACT TO YOUR PARTICIPATION
AS YOU SEE IT IN THIS SERMON?
AGE**

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Prefer Conclusions made	33.1	2.5	13	11	6.6	24.5
B. Prefer some part in conclusion	59.6	91.25	76.4	81.4	83.4	73.4
C. Prefer arriving at own conclusion	7.25	6.25	10.5	7.6	9.75	2.1

Graduate students, more than any others, preferred to form their own conclusions (response C; 15.4%). They were the ones who, in question 9, indicated more than any others that they formed their own conclusions (see table 51).

All classifications, as in the age and gender categories above, indicated a strong preference for participating in forming the conclusion in each sermon.

Summary

From question 10 there is clearly a high level of preference for participation in the conclusion-forming process of every sermon by the listeners this series. While that level of participation, is characteristic of induction, it cannot be concluded, solely on the basis of responses to question

TABLE 51

QUESTION 10: HOW DO YOU REACT TO YOUR PARTICIPATION
AS YOU SEE IT IN THIS SERMON?
CLASSIFICATION

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Prefer Conclusions made	0	11.25	0	22.5	11.1
B. Prefer some part in conclusion	95	73.25	92.9	63.1	81
C. Prefer arriving at own conclusion	5	15.4	7.25	11.75	7.75

10 that these listeners prefer the inductive method. Responses to question 4 (when would you prefer to arrive at the central idea?) indicate that listener preference is evenly divided between deductive's beginning and inductive's middle and end. What is clear, therefore, is that regardless of the sermonic method used, the listeners still prefer active participation in the sermon process.

Responses to question 10, therefore, might be secondarily expressing listener preference for the preacher's attitude of joint participation. While the preacher, through manner of delivery and tone, can subtly communicate to the listener that the conclusion expressed in the sermon was already established ex cathedra in the pastor's study and that what is now being preached is the only position that Truth offers, such an authoritarian attitude may be just what the listeners said they did not want in response to question

10. It does not matter where the central idea/conclusion comes in the sermon; what matters to the respondents is their wish to participate in the process of arriving at the conclusion.

Question 11: This Sermon Was Most Like One of the
Following: Lecture, Story, Devotional,
Debate, Defense, Other

Sermonic Comparison

The purpose of this final question in the Preaching Response Questionnaire was to differentiate the ways the sermons would be perceived by the listeners. Are deductive sermons generally described one way and inductive sermons another? In other words, are there general perceptions that are characteristic of deductive and inductive sermons? Are deductive sermons considered lectures and inductive sermons stories? The responses of the listeners to this question offer some answers (table 52).

The large selection of responses offered to this questions made the listeners' answers correspondingly wide. Sermon 5 ("Adam Bomb"), in fact, was described by listeners in all six response categories, including 25 percent of the listeners who came up with their own description (response F). Also, because of its controversial subject matter, this was the only sermon in the series that had response D ("debate") chosen as its description.

Except for Sermon 5, which had three categories selected by nearly the same percentage of listeners, the other seven sermons had a single descriptive category that emerged as dominant. The dominant descriptions for all eight are: Sermon 1, devotional; Sermon 2, devotional; Sermon 3, story; Sermon 4, devotional, Sermon 5, lecture, defense, other; Sermon 6, devotional; Sermon 7, lecture; and Sermon 8, story.

Do these responses offer any evident conclusions for deductive

TABLE 52
 QUESTION 11: THIS SERMON WAS MOST LIKE ONE OF THE
 FOLLOWING: LECTURE, STORY, DEVOTIONAL
 DEBATE, DEFENSE, OTHER
 COMPARISON OF SERMONS

Possible Responses	Sermon Number								Average
	1(I)	2(D)	3(I)	4(D)	5(I)	6(D)	7(D)	8(I)	
A. Lecture	6	17	0	18	25	10	24	4	13
B. Story	13	2	63	2	2	6	2	73	20
C. Devotional	55	59	18	61	17	63	51	7	43
D. Debate	0	0	0	0	6	0	0	0	1
E. Defense	2	10	2	6	26	6	0	2	7
F. Other	24	12	18	13	25	16	12	13	17

and inductive preaching in this series? Table 53 shows how the deductive and inductive sermons compare.

Deductive sermons were most often described by listeners as devotionals; inductive sermons as stories. The second highest descriptions were lecture for the deductives and devotional for the inductives. With deductive preaching considered more didactic and inductive preaching more discovery, it is not surprising to see listener responses describing them as devotional-lecture and story-devotional, respectively.

In response to the initial question of whether the deductive sermons are perceived more as lectures and the inductive sermons as stories, the conclusion from this data offers a general affirmation of that categorization, although the responses do not provide a hard, fast line of demarcation. The lack of clarity could be due to the varying style of the sermons

TABLE 53
 QUESTION 11: THIS SERMON WAS MOST LIKE ONE OF THE
 FOLLOWING: LECTURE, STORY, DEVOTIONAL
 DEBATE, DEFENSE, OTHER
 COMPARISON OF METHODS

Possible Responses	Deductive Sermons	Inductive Sermons
A. Lecture	17.25	8.75
B. Story	3	37.75
C. Devotional	61	24.25
D. Debate	0	1.5
E. Defense	5.5	8
F. Other	13.25	20

throughout the series. Not all inductive sermons were narrative or story, and not all the deductive sermons were lecture. In fact, the total averages indicate that the devotional description was dominant throughout this series. Such a listener response accurately describes the basic devotional-inspirational intent and thrust of this series from Ephesians, "Fly Like an Eagle."

Demographic Comparison

Gender

Because the sermonic comparison revealed such a diversity of listener responses, it is difficult to compare demographically those responses by spreading them over numerous categories and trying to discover any evident patterns or trends. Hence this demographic comparison of responses to question 11 offers a simple comparison of the data rather than any lengthy generalizations.

As table 54 indicates, there is little difference between male and female responses except that a greater percentage of males chose to write in their own descriptions to the sermons. It is interesting to observe that female listeners were the only ones who gave the "debate" description to the only sermon in the series to receive the debate response--Sermon 5.

TABLE 54

QUESTION 11: THIS SERMON WAS MOST LIKE ONE OF THE
FOLLOWING: LECTURE, STORY, DEVOTIONAL
DEBATE, DEFENSE, OTHER
GENDER

Possible Responses	Male	Female
A. Lecture	12	13.1
B. Story	17.4	20.9
C. Devotional	43	43
D. Debate	0	.9
E. Defense	5.4	8.4
F. Other	21	14.25

Age

The youngest listeners (18 and younger) were most likely to describe the sermon as a story, whereas the oldest listeners (66 and older) were least likely to use the story description. The retiree age listeners most frequently chose devotional as their description of the series' sermons. As the data indicate, the devotional description was highest in every age category (table 55).

TABLE 55

QUESTION 11: THIS SERMON WAS MOST LIKE ONE OF THE
FOLLOWING: LECTURE, STORY, DEVOTIONAL
DEBATE, DEFENSE, OTHER
AGE

Possible Responses	18 & Younger	19-23	24-40	41-54	55-65	66 & Older
A. Lecture	0	14.5	15	19.6	14.75	2.1
B. Story	33.25	12.5	25.25	18.75	11.25	10.6
C. Devotional	40.6	54.75	36.1	39.9	38.6	69.1
D. Debate	3.1	0	0	1	0	0
E. Defense	3.1	0	8.25	7.1	7	9.4
F. Other	19.75	18	15.4	12.1	28.5	8.75

Classification

The faculty listeners, in comparison to the others were least likely to describe the sermons as stories and most likely to describe them as lectures. Undergraduate listeners had the greatest highest percentage in describing the sermons as devotionals; the community listeners had the highest percentage in describing the sermons as stories.

As in the other demographic categories, the devotional description had the highest percentage who selected its response (table 56).

Summary

The dominant description of the sermons in this series was devotional. The percentage of listeners' responses for that description was over twice

TABLE 56

QUESTION 11: THIS SERMON WAS MOST LIKE ONE OF THE
FOLLOWING: LECTURE, STORY, DEVOTIONAL
DEBATE, DEFENSE, OTHER
CLASSIFICATION

Possible Responses	Undergraduate	Graduate	Faculty	Staff	Community
A. Lecture	10.4	10.6	14.9	8.1	25
B. Story	12.5	25	10	12.25	23.1
C. Devotional	59	45.5	40.6	50.1	28.1
D. Debate	0	2.5	0	0	0
E. Defense	0	8.9	1.75	5.9	11.1
F. Other	18	7.5	33.75	22.25	12.5

as high for deductive sermons as for inductive sermons. Inductive sermons were most frequently described as stories. Even the non-narrative, inductive Sermon 1 received a 13 percent listener description of story as compared to 6 percent which was the highest percentage for any deduction sermon, Sermon 6. Contrary to expectation, listener descriptions were spread out over the six possible responses. If response F (other) had been omitted from the questionnaire and the other responses reduced to story or lecture, it would be interesting to note if deductive sermons would be described dominantly as lectures and inductive sermons as stories.

What general conclusions can be made for the project on the basis of this questionnaire are considered in chapter 5. Before those conclusions can be made, the responses of those listeners who met for an evening with

project committee chairman, Dr. Steven Vitrano, must be considered.

The Group Meeting

On Sunday evening, December 8, 1985, twenty-three listeners who participated in this project met with my committee chairman, Dr. Steven Vitrano, for a ninety-minute informal dialogue. Each listener listed on the random list was invited to this informal meeting (see appendix C for copy of the letter). The Preaching Response Questionnaires used for the last three sermons asked each listener to indicate a preference for meeting time from five evenings during the week following the conclusion of the sermon series. Based on listener response, Sunday evening was selected.

As previously arranged and announced, I did not attend this evening meeting. The listeners responded to five questions asked by Dr. Vitrano, who kept a record of the verbal responses. Each question is given below along with listeners' responses.

Question 1: Now That You Have Listened to the Entire Series of Sermons, Did You Find Some More Meaningful and Helpful than Others?

According to Dr. Vitrano's record, all twenty-three listeners responded yes to this question. This question was preparatory for question 2 and did not attempt to do other than to ascertain whether or not listeners found some of the sermons more meaningful than others.

Question 2: Which of the Sermons Did You Find Especially Helpful?

The entire list of the eight sermons, along with a brief description, was read to the listeners. They were asked to indicate by a raised hand

their preferences for "especially helpful" sermons. The listener responses are as follows:

1..	"Destiny in Superlatives" (Sermon 1, Inductive)	13
2.	"The Alabaster Argosy" (Sermon 3, Inductive)	12
3.	"The Art of Thanksliving" (Sermon 7, Deductive)	12
4.	"The Adam Bomb" (Sermon 5, Inductive)	12
5.	"The Mystery and the Mannequin" (Sermon 2, deductive)	10
6.	"Love Story" (Sermon 8, Inductive)	10
7.	"On Kings and Castles . . ." (Sermon 4, Deductive)	7
8.	"One Is the Loneliest Number" (Sermon 6, Deductive)	4

What do these verbal responses indicate? Of the top four sermons, three were inductive in method; and of the last four, three were deductive.

How much can be learned from these responses? The smallness of the sample and the slightness of the differences in preference among the sermons (except for the difference in preference between the first and last sermons) make conclusive generalizations impossible. It is apparent, however, that inductive sermons were rated higher than deductive.

One reason for not generalizing listener preference between the deductive and inductive methods is that subject matter of the sermon may be a significant factor in determining which sermon the listener defined as "especially helpful." If the listener found a particular subject helpful, he or she may not consider the method with which the subject was handled as significant.

Question 3: As You Listened to the Sermons Were You
Aware of When the Theme or Central Idea
Became Clear?

The listener response to this question was unanimously the listeners in this meeting all perceived that they were able to determine when the central idea became clear in the sermon process. Their responses to question 3 in the Preaching Response Questionnaire (When did the central idea become apparent to you?) evidently are based upon a certainty of having accurately sensed when the central ideas of the sermons became clear. My earlier analysis of the listener responses to question 3, therefore, may not be correct in conjecturing that "it is possible the listeners misunderstood the question" or that there could be a "lack of critical accuracy in the listener's recall."¹ Listeners attending the group meeting indicated that they believed they were able to be aware of when the central idea of the sermon became clear.

Question 4: Where Did You Hear This Central Idea
in the Sermon Most Often? Early in the
Sermon? Or Later?

Nine listeners indicated they heard the central ideas early in the sermon, eleven answered later in the sermon, and three abstained from responding. After further discussion Dr. Vitrano reported that the listeners thought a third alternative should be included--middle of the sermon. When this was added as a third possible response, five listeners thought they heard the central ideas at the beginning, twelve in the middle, five at the end, and one abstained from responding.

With this clarification and modification of the question, listeners'

¹P. 131 above.

responses were equally divided between a deductive beginning and an inductive ending, with the larger majority in the middle. What can one conclude from these responses which seem to differ from the responses made to question 3 in the Preaching Response Questionnaire? For question 3, 48 percent of the listeners heard the central idea at the beginning, 33 percent in the middle, and 18 percent at the end or after the sermon. In this group question, 23 percent heard the central idea at the beginning, 43 percent in the middle, and another 23 percent at the end. Of course, the listeners' responses at this group meeting are based solely on recall over nearly two and half months. It cannot be expected that their responses here would as accurately reflect their actual written responses at the end of each sermon. Perhaps modifying the question by adding the "middle" response as a possibility provided a comfortable "middle" option that was less demanding of their recall and resulted in most listeners at the group meeting opting for that response.

Question 5: In This Preaching Project, We Were Studying Two
Different Methods of Sermon Development. One Is Called
"Deductive" in Which the Central Idea or Proposition
Comes Early in the Sermon and the Sermon Develops
That Idea. The Other Is Called "Inductive" in
Which the Central Idea or Proposition
Comes Later, Often at the End of the
Sermon. Off Hand, Which Do You
Prefer?

Seven listeners at the meeting indicated they preferred the deductive method, nine preferred the inductive method, and twelve (obviously, some voted more than once) they preferred a mix of both methods.

It is clear that neither method emerges as the dominantly preferred one. Listeners at evening meeting indicated an obvious division of preference, nearly half and half, and the majority stated they preferred that both methods

be combined in preaching. Such a response was not surprising, particularly on the basis of the diverse responses listeners gave in the Preaching Response Questionnaire. The general conclusions of this project made in chapter 5 must consider this fairly equal division of listeners' responses. Perhaps it is the combined use of both methods that proves most effective.

Some general comments from participants were included with Dr. Vitrano's report.

1. I prefer the inductive but I don't like to wait too long to get the theme; that's frustrating.
2. Young people would probably prefer inductive.
3. The sermon must have stories.
4. I enjoy the inductive because it lets me explore the possibilities with the preacher.
5. H.M.S. Richards was effective because he told stories and told them well.
6. The inductive is better because it is non-confrontational or antagonistic.

From those general comments, it appears that those who preferred the inductive method were the ones who spoke up! No statements preferring deductive preaching were made or recorded. In terms of the inductive method, the statements accurately reflect the basic intentions of inductive preaching: anecdotal or life situation through the use of stories; non-confrontational or antagonistic; and, exploring the possibilities with the preacher. It is interesting to note that an adult suggested that the younger listeners would probably prefer the inductive method. Demographic comparisons of listener preferences to the placement of the central idea in the sermon did show that the younger listeners preferred the inductive placement of the central idea at the middle or end by a greater percentage

than did the older listeners (see above discussion of Preaching Response Questionnaire, question 4).

One listener at the group meeting expressed a sense of frustration when suspense is maintained too long with the inductive method. Another indicated that he enjoyed being able to explore the possibilities with the preacher before arriving at the central idea. It is clear that the inductive method faces a tension between exploration and exasperation. Apparently, stringing the listener along in quest of the central idea, while it widens the exploration, can also heighten the exasperation by not moving to the main point with intention or decisiveness.

Summary

No great differences emerged from this group meeting of the listeners in comparison to their written responses after each sermon. In terms of preference, both methods continue to show a fairly equal level of listener preference. In fact, when the option is given for listeners to respond to a preference for a mix of both methods (an option that was not offered in the Preaching Response Questionnaire), the majority of listeners chose that "both methods" response. In spite of that, when sermons were selected as "especially helpful," the inductive sermons received a total of forty-seven votes while deductive sermons tallied thirty-three votes. Even though responses to question 2 by group-meeting participants may not be indicative of method preference, they still seem to give evidence that when the listeners' votes and comments are combined, the inductive sermons were preferred to the deductive in this series. Thus, while a majority of these listeners preferred a combination of both methods, their responses indicate that this preferred mixing does not have to be on a fifty-fifty basis. The inductive

method would be the dominant one in a preferred combination of both methods.

Chapter Summary

The randomly selected listeners in this project were given two different means for responding to the sermons of this series. Through the Preaching Response Questionnaire, they responded in writing at the end of each sermon. Through a single evening group meeting, they were given the opportunity to respond to the entire series verbally. Over the entire series, 105 listeners participated in the written responses and 23 participated in the group discussion. Their responses, which have been studied above, form the basis for the conclusions drawn in chapter 5.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS REGARDING DEDUCTIVE AND INDUCTIVE PREACHING IN THE PIONEER MEMORIAL CHURCH

Conclusions from the Project

According to homiletical theory it is possible to distinguish between deductive and inductive preaching. For the purpose of this study a deductive sermon is defined as one in which the central idea is stated at the beginning and reinforced throughout the sermon, while an inductive sermon is one in which the central idea is "discovered" as the sermon progresses and is stated as the conclusion.

Preaching in the New Testament is dominantly inductive. Jesus' teaching was largely parabolic and story in nature, and the first Christian preachers were in turn burdened to "tell the story of Jesus." On the other hand, post-New Testament preaching has been generally deductive since the burden of the preacher was to instruct the hearers in the holy faith and Christian doctrine. There are, however, numerous examples of inductive preaching in the sermons of the more notable preachers in the history of preaching especially in the period since the middle of the 19th century.

But during the last decade the homiletical literature has more and more emphasized the value and preference for inductive preaching given the times in which we live and the influence of the electronic media upon the listeners.

Does this thesis hold true, however, for those who listen to the preaching in Pioneer Memorial Church? The conclusions that follow, drawn from the data gathered, provide some answers to that question. These conclusions are grouped into two general categories: methodological and demographical.

Methodological Conclusions

Chapter 1 of this project report defined four elements shared by both the deductive and inductive methods of preaching but whose usages vary according to the method: placement of the central idea, structure, authority, and listener participation. The conclusions regarding deduction and induction in preaching are arranged below according to these four elements.

Central Idea

In terms of sensing a clear central idea in the sermon and being able to recall it, the data from the listeners' responses indicates that the deductive sermons elicited a higher recall than the inductive sermons. While the differences were not great, it is nonetheless evident that the deductive sermon has the advantage over the inductive sermon in repeating and reaffirming the central idea throughout the sermon so that the listener is able to more readily recall and retain that central idea after the sermon is concluded.

Interestingly, however, for both methods it was discovered in this project that listeners perceived they were able to sense the central idea more readily than they were able to actually recall that idea. Even the deductive method's reiteration of the central idea throughout the sermon

did not prevent the listeners' recalling a central idea that differed from the one stated in the sermon. Perhaps Henry Hitt Crane's summary is correct:

I stand before the congregation saying, "Blue, blue, blue." They sit there thinking, "Yellow, yellow, yellow." What they hear, then, is "Green, green, green."¹

Or as George W. Swank expressed it:

. . . no matter what expectations may be in the preacher's mind, the Protestant congregation is going to take the sermon and do with it what it will. Meanings will be added and subtracted. Assumptions will be affirmed ²or denied; conclusions will be supported, contradicted, or ignored.

Thus, regardless of the sermonic method, the conclusion emerging from this project is that sensing the central idea is one matter; accurately recalling and writing it is another.

It is apparent, therefore, that in order for the central idea to be clearly grasped and retained by the listener, the task of the preacher, regardless of the method he chooses, is to keep that idea clearly before the listener. With the deductive method, his task is to keep reiterating and repeating his opening central idea to the listener throughout the sermon. With the inductive method, his challenge is to carefully and clearly lead the listener towards a joint arrival at the concluding central idea. But because of the listeners' lower recall and retention in the inductive sermons in this project, it is also apparent that with the inductive sermon the preacher must make every effort to clearly reinforce and reiterate his central idea at the conclusion. Without that intentional effort to build the sermon process to a clear statement of the central idea at the end of the sermon,

¹Henry Crane, cited in Chester A. Pennington, God Has a Communication Problem (New York: Hawthorn Books, Inc., 1976), p. 46.

²George W. Swank, Dialogic Style in Preaching (Valley Forge, PA: Judson Press, 1981), p. 41.

the inductive sermon faces the likelihood of ever suffering from a lower listener recall and retention of the central idea than the deductive sermon.

Regarding the placement of the central idea in the sermon, listener response in this project matched expectations for the deductive sermons. Most listeners heard the central idea at the beginning of the deductive sermon when it was stated. What was not anticipated, however, was the high percentage of listeners who heard the central idea at the beginning of the inductive sermons. It is possible that lack of critical analysis by the listeners led them to assume, once the sermon was concluded, that they actually heard the central idea at the beginning of the sermon when in fact it came at the end. But it is also possible that in an academic institutional congregation as Pioneer Memorial Church, many of the listeners have been or are being trained academically to evaluate data and formulate resultant hypotheses or conclusions based on their own critical analysis. With that educated reflection, it is possible that some of the listeners endeavored to anticipate the direction and intent of the sermon near its beginning, and when responding at the end of the sermon they indicated they "heard" the central idea at the beginning. Hence, some listeners may be inclined to try to project ahead in the sermon process and determine the central idea of the inductive sermon before the preacher arrives at it. Whatever the reason, it is apparent that the placement of the central idea in the sermon is more accurately perceived by the listeners in the deductive sermons than in the inductive sermons. The diversity of the listeners' responses indicates that the theoretical intent of the method is not always corroborated by the actual perceptions of the listeners.

Finally, regarding listener preference for the placement of the

central idea, their responses indicate that half of the listeners prefer the deductive placement of the central idea at the beginning of the sermon with the other half preferring the inductive method's placement of the central idea at the middle or end of the sermon. Based on those preferences alone, it is clear that any homiletical strategy for the future must incorporate both methods of placement if the preaching at PMC is going to affirm the preferences of the listeners in this congregation in an effort to effectively communicate with as many as possible.

Structure

There were no appreciable differences in how listeners described the evidence of structure and organization (or lack of it) in deductive and inductive sermons. While the literature advocating inductive preaching seemed to suggest that deductive preaching placed greater emphasis on sermonic structure and organization, listener perception in this project did not corroborate that contention. In fact, both methods were rated equally by the listeners in terms of noticeable organized structure, with the inductive sermons scoring slightly higher in both the "clear evidences of" and "no evidence of" responses regarding organization.

Apparently deduction's emphasis on organized structure and induction's emphasis on flowing movement did not result in differing listener reactions to the two methods, as far as their perception of organized structure was concerned. Once again, it is interesting to note that the theoretical intent of the method and the actual perception of the listener are not necessarily the same. Theory may predict listener response; but, actual surveying of listeners may yield responses in conflict with such theoretical assumptions.

Authority

As reviewed in chapter 1, homiletical literature has suggested that the deductive method of preaching places a greater emphasis on authority by declaring the central idea at the outset and then endeavoring to defend or validate that truth. Inductive sermons, with their emphasis on discovering rather than declaring, seek to de-emphasize authority through a joint exploration for truth by the preacher and listener, thus intentionally waiting until the conclusion of the sermon to arrive authoritatively at truth.

The data from this project seems to corroborate the literature regarding authority. Listeners indicated that they perceived the deductive sermons in this series to be more authoritarian than the inductive ones. "I was told what to believe" was the response chosen more for the deductive method than for induction.

However, the fact that inductive sermons scored higher on the non-authoritarian response ("I decided what to believe") did not diminish their being perceived equally as high as deductive sermons in the "I heard God's Word proclaimed with authority" response. Therefore, in determining the authoritative ring of the sermon, the choice of method alone is not sufficient to elicit a prescribed listener response. Both deductive and inductive sermons can be perceived as ringing with authority; even so, both can also be perceived as either authoritarian or non-authoritarian. In fact, the data indicates that sermons can be perceived as non-authoritarian and at the same time be perceived as proclaiming the Word of God with authority. Clearly there are other determinative factors that affect listener perception of authority besides the sermonic method. Though not defined in this project, such factors may include the attitude of the preacher as he preaches

deductively or inductively. Ex cathedra declarations in an inductive format may be more authoritarian than the deductive method that seeks to reveal rather than demand.

It is apparent that in considering the authority of the sermon, just as it was in considering the central idea and structure of the sermon, the theoretical intentions of the method are not necessarily the same as the actual perceptions of the listeners. The choice of method alone is not the determinative factor in whether or not there is a perception of authority or authoritarianism in a sermon.

Participation

The data have revealed that both methods are capable of involving the listener through participation in arriving at or confirming the sermon's conclusion. Listeners indicated that they participated in the conclusion-forming process whether or not the sermon began deductively by stating the conclusion or ended inductively by finally forming the conclusion.

Such a finding was not expected, since literature advocating the inductive method had declared it the method that "involves listeners by giving them a part in the sermon process."¹ But once again, moving from theory to practice has shown that in fact both methods of preaching are perceived by the listeners as participatory.

Listeners clearly indicated their preference for participating with the preacher in forming the conclusion of the sermon. If induction were the only participatory method, then it could be concluded that the listeners preferred the inductive method. However, the fact that they indicated

¹Lewis & Lewis, p. 43.

their participation in forming the sermon's conclusion in both methods reveals that their expression of preference is in support of a participatory process, not a sermonic method.

Summary

The most evident conclusion that emerges from this comparison of the deductive and inductive methods of preaching in the data of this project is: The choice of method alone is not the determinative factor in eliciting a prescribed listener response.

The homiletic literature that can be assembled on both sides of the deductive-inductive question seems to suggest that the choice of the advocated method will ensure a particular, positive listener response, whatever the desired response may be. But the listeners' responses in this project unexpectedly did not conform to every pronounced theory. In fact, in terms of the four elements that deductive and inductive preaching share, the listeners more often differed from the theoretical expectations than conformed to them. Because they did, the conclusion has emerged that sermonic method alone, deduction or induction, does not determine listener response.

The profile of listener responses and listener preferences that emerges from the data is a diverse one. While it may be concluded that to a slightly greater degree listeners preferred the inductive method or elements of the inductive process, it must also be stated that listener preferences were nearly as strong for either the deductive method or certain aspects of the deductive process. Preferences for the deductive placement of the central idea at the beginning of the sermon, the deductive emphasis on authority, and the deductive evidence of organized structure were clear.

But so were preferences for the inductive style of non-authoritarianism as well as the inductive level of participation in the sermon process. The inductive sermons were most positively affirmed in the group meeting of the listeners. Clearly, there is no clear methodological preference that emerges from the listeners' responses throughout this project.

What has emerged then is not only the conclusion that listener response cannot be elicited in some pavlovic fashion by simply selecting one method over the other, but also the conclusion that the listeners of PMC prefer a combining of deductive and inductive elements of preaching. Such a preference indicates that any homiletical strategy for the future must incorporate both methods consistently and regularly. While a slight "edge" may be given to inductive preaching, it is clear that either the deductive method or elements of that method are also essential for a balanced effort to communicate to the listeners of PMC.

Demographical Conclusions

The conclusions that can be drawn from a demographical comparison of the listeners' responses in this project are not many. The responses of the listeners in the various gender, age, and classification categories did not vary dramatically in the Preaching Response Questionnaire throughout the eight sermons. As was noted in chapter 3, retrospect indicates that the demographical information about the listener should have been sought from the outset of the project rather than waiting until the final three sermons. If that had been done, the sample for each of the categories would have been higher, since all listeners would have been included in the total sample rather than just the listeners who continued to participate in the project through the final three sermons. Nevertheless, from the

demographical sample that was available some conclusions are evident.

Gender

There were no major differences between the male and female listeners' responses. Males were slightly higher in perceiving a lack of organized structure in the sermons. Females were higher in indicating that the sermons were authoritarian. The most evident difference was in their participation preferences. Female listeners preferred the non-participatory role ("I prefer the conclusions already made") more than male listeners. However, that preference is not sufficient to conclude that female listeners prefer the deductive method of preaching, for when their responses are compared throughout the questionnaire, it is again clear that both female and male listeners prefer a blending of both methods of preaching.

An intriguing area for further study would be to ascertain what differences are apparent in listener responses when the gender of the preacher or speaker is changed. Did the female listeners describe the sermons of this project as authoritarian to a greater degree than the male listeners because the preacher was male? What effect does the gender of the preacher have on listener response? These questions merit further study.

Age

It was the age comparisons that yielded the most evident conclusions in the demographical categories. Two age groups emerge from this data as offering significant challenges to pastoral preaching.

The first group is the 18 years and younger listener. Of all listeners, they had the most difficulty affirming a clear central idea and then recalling it in writing. With the numerous distractions that accompany the teenage

and pre-teenage listener into the liturgical setting, perhaps it was not surprising to find them retaining and recalling the central idea least of all. It is significant that these young listeners found the inductive sermons the ones that most clearly communicated the central idea. Perhaps the young mind is better able to retain the "story" format or the anecdotal nature of induction. When indicating their preference, these younger listeners clearly preferred the inductive placement of the central idea at the middle or end of the sermon to a significantly greater degree than did the other listeners. If the preacher were speaking to a teenage audience, it is apparent that the inductive method would be the preferred method. Whatever method the preacher uses in speaking to his congregation week after week, it is clear that he faces a significant challenge in communicating the Word of God to his youngest listeners.

The other age group that differed noticeably was the peer group of the preacher in this project, the 24- to 40-year-old listeners. They had the highest percentage of listeners who described the sermons as authoritarian. They were also the highest in indicating they did not hear the God's Word proclaimed with authority in the sermons. They felt more than the other age groups that the conclusions were already made for them, and consequently they had the highest preference for forming their own conclusions to the sermons. Are these responses to be expected from this age group? Or is their proximity in age to the preacher a factor in describing their responses? Do listeners tend to evaluate the speaker more precisely or critically when he is their peer? In this case would the proverb be true, "A prophet is not without honor except in his own country"? This project did not answer those questions. It would be interesting for further

study to determine if peer group responses are predictable.

The most affirmative listeners appeared to be the oldest, 66 years and older. Whether it is reflective of a tolerance that comes with age or a paternal attitude that seeks to affirm, the reasons are not indicated in the data of this project. They preferred the deductive placement of the central idea more than all other listeners. Along with the youngest listeners (18 and younger), they had the highest preference for non-participation in forming the sermon's conclusion. Beyond those preferences, these oldest listeners in PMC offered a supportive response throughout the project.

Classification

This demographic category offered the least evident conclusions. Notable patterns did not develop in the data on the basis of whether the listener was an undergraduate, graduate, faculty, university staff, or a community member listener. Consequently, the responses from these various classifications varied in the questionnaires and in the sermon series.

The faculty classification, however, may be distinguished from the others by an apparent contrast in responses, particularly in regards to the central idea of the sermons. The faculty listeners indicated more than the others that they were not sure of a clear central idea in the sermon. Consequently, when asked to recall and write that central idea, the faculty had the lowest accuracy of recall among the classifications, and in turn they more than the others responded that the central idea never became apparent to them. Whether these differing responses are indicative of a general hypothesis regarding faculty listeners is not apparent from this data.

It was not the purpose of this project to undertake a major

classification comparison. The classifications were included in the demographical information in order to ascertain any evident patterns among them regarding deductive and inductive preaching. But demographically, the most evident patterns emerged in the age comparisons rather than the gender or classification distinctions.

Recommendations for the Future

Combine Both Methods

It is now clear that a homiletical strategy for preaching in the PMC in the future must include both the deductive and inductive methods of preaching. Listener response and preference indicate that in order to effectively communicate with this diverse congregation, both methods are essential.

Perhaps such a recommendation is not surprising, when it is noted that, in fact, the advocates for inductive preaching themselves call for a combined method strategy. In both his books, Ralph Lewis has called for such a combination:

Combining the two methods of reasoning seems wise in contemporary society. In such a combination the inductive method uses examples to establish belief, then deductive reasoning should follow, applying general¹ principles and leading to logical consequences in particular instances.

Any sermon, whatever the subject, whatever the intent--evangelistic, doctrinal, or basic expository--can and must incorporate a combined approach if it's going to achieve maximum effectiveness and involvement.²

Clearly here Lewis is advocating the blending of both methods within the

¹Lewis, p. 166.

²Lewis & Lewis, p. 117.

same sermon, a method he calls the "full-orbed induction" method.¹ Even Haddon Robinson in his homiletics textbook describes such a combined approach:

Induction and deductive may be combined in a sermon. The expositor develops his introduction and first point inductively, leading up to the statement of his idea. Then the remainder of² the sermon proceeds deductively to explain, prove, or apply the idea.

The listener responses in this project have indicated the need for such a combined approach to preaching. Though Lewis and Robinson suggest the combination of both methods in a single sermon, it is also possible to preach both methods by alternation within a series of sermons, as this project did. Therefore, whether it be by combining both methods in a sermon or combining them in a series, this recommendation for the future of preaching in PMC is that both the deductive and inductive methods of communication be intentionally and systematically incorporated in the preaching event. While inductive preaching may be slightly preferred because of listener response and because of the high concentration of younger listeners in the congregation, both methods are necessary for effective communication.

Considering the perennial need for variety, Richard Jensen's confession is pertinent:

I have become increasingly convinced that we as preachers must prepare our sermons in a variety of formats. I am convinced of that as much from the vantage point of the preacher as I am from the vantage point of the listener. Studies in human communication are telling us that people learn and hear differently; they receive communication in different ways. One person follows a logical argument best. Another needs verbal pictures to enhance

¹Ibid., p. 111.

²Robinson, p. 127.

communication. Still others do not get the message at all if their emotive instincts are not involved.¹

This recommendation to combine the deductive and inductive methods of preaching responds to that call and need for homiletical variety.

Continue Congregational Dialog

A second recommendation for future preaching in Pioneer Memorial Church is to continue the congregational dialog that was initiated by this project. This was my first experience in an intentional dialog with those who listen to my sermons. The results that have been reported in this paper indicate that there can continue to be substantial benefit by my seeking to maintain a dialogical relationship with some of the listeners in this vast congregation.

The benefits are apparently mutual. Not only is the preacher given the opportunity to receive direct feedback and constructive evaluation¹ from those who listen to him, but the listener as well is benefited by developing a more careful and critical listening style that will enhance his future participation in the preaching event. While this project was not undertaken to explore the dialogical nature of preaching, nevertheless one of the benefits that accrued from the project was the dialog that was established between the pulpit and the pew in Pioneer.

This recommendation for future dialog does not specify the form the dialog must take. It is clear that written communication through a standard evaluative instrument as used in this project is effective when anonymity is desired. But future dialog could also entail a small group of

¹Jensen, pp. 9, 10.

listeners who met periodically with the pastor to provide either feedback or "feedforward" (Pennington's description of a group meeting where parishioners would assist the pastor in future sermon preparation).¹

The inherent diversity of listeners in this large, institutional, and cosmopolitan congregation necessitates the future implementation of an intentional and periodic dialog between the pastor and the parishioners of Pioneer Memorial Church. Without that dialog, the very discrepancy between theory and reality noted above will manifest itself as a discrepancy between the theory offered from the pulpit and the reality lived in the pew.

Summary

A French poet once wrote, "A poem is never finished; it is only abandoned."² It is with that sense of unfinishedness that an excursion into preaching begins and ends. It has been the purpose of this project to compare the deductive and inductive methods of preaching in terms of listener response. The preceding pages have reported that comparison. While the project itself has ended, perhaps like the poem it is never finished. For if this project is to have meaning beyond the parameters of an academic requirement, then it must remain unfinished. In that state of "never finished," the project begun here can continue through a lifetime of deductive and inductive preaching.

¹Pennington, p. 78.

²Ibid., pp. 113, 114.

APPENDICES

APPENDIX A

Preaching Response Questionnaire

PREACHING RESPONSE QUESTIONNAIRE

Please circle one.

1. Did the sermon have a clear central idea (main point) which you could sense?

- a. No
- b. Not sure
- c. Weak
- d. Yes

2. What was the central idea of the sermon as you understood it?

3. When did the central idea of the sermon become apparent to you?

- a. Never
- b. Beginning
- c. Middle
- d. End
- e. After

4. When would you prefer to arrive at the central idea?

- a. Beginning
- b. Middle
- c. End

5. Did the sermon have an organized structure that you could notice?

- a. No evident organization of structure (loose, informal collection of thoughts and points)
- b. Occasional evidences of organized structure (on occasion, a progression of points could be followed)
- c. Clearly evident organization of structure (structure obvious in evident progression of points)

6. How do you react to the structure as you see it in this sermon?

- a. Confusing
- b. Mediocre
- c. Helpful

7. How would you describe this sermon?

- a. Authoritarian (I was told what to believe)
- b. Non-authoritarian (I decided what to believe)

8. Did you hear God's Word proclaimed with authority in this sermon?

- a. Yes
- b. No

9. How would you describe your involvement (participation) in arriving at the conclusion of this sermon?

- a. Conclusion made for me
- b. I joined in forming conclusion
- c. No conclusion offered--I made my own

10. How do you react to your participation as you see it in this sermon?

- a. Prefer conclusions already made
- b. Prefer some participation in arriving at conclusion
- c. Prefer to arrive at conclusion on my own

11. This sermon was most like a:

- a. Lecture (for instruction)
- b. Story (for interest)
- c. Devotional (for inspiration)
- d. Debate (for proving or winning an argument)
- e. Defense (for defending a conclusion)
- f. Other _____

Date _____

Sermon Title _____

Your 6-digit ID Number _____

If I used my birthdate, it would be 04-19-52. Please use the same ID for every questionnaire.

Please take a moment to circle the correct response.

1. I am: M F

2. I am: Under 14 41-54
 14-18 55-65
 19-23 66+
 24-40

3. I am a: a. Student - elementary e. Faculty member
 b. Student - academy f. University Staff member
 c. Student - undergraduate g. Community member
 d. Student - graduate h. Retired member

4. Which of the following evenings (7:30) would it be possible for you to meet as a group with Dr. Steven Vitrano for a one-time reflection on these sermons:

- a. Sunday evening, Dec. 8 c. Tuesday evening, Dec. 10
- b. Monday evening, Dec. 9 d. Wednesday evening, Dec. 11
- e. Thursday evening, Dec. 12

Thank you for returning this questionnaire today to the designated box in the Personal Ministries office.

APPENDIX B

Tables of Data

TABLE 57
NUMBER OF RESPONDENTS

Total for series: 430

Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	
63	58	57	62	53	51	41	45	Total
25	25	27	30	27	30	26	22	Female
19	19	16	19	18	19	13	20	Male
3	3	4	3	4	3	3	3	<18
4	4	3	4	4	5	3	3	19-23
13	12	15	18	14	15	14	14	24-40
12	13	11	11	12	13	8	11	41-54
8	7	7	8	7	9	7	8	55-65
5	6	4	6	6	6	6	5	66+
0	0	1	0	1	0	1	0	Academy
3	3	3	3	3	3	2	3	Elementary
5	5	3	5	4	5	3	3	Under Grad
5	6	4	7	5	7	4	6	Graduate
8	6	6	7	7	8	5	8	Faculty
5	7	6	7	6	5	5	6	Staff
13	12	16	14	15	16	15	12	Community
5	6	4	6	6	6	6	5	Retired

TABLE 58

SERIES SUMMARY

	Sermon 1 (IND)	Sermon 2 (DED)	Sermon 3 (IND)	Sermon 4 (DED)	Sermon 5 (IND)	Sermon 6 (D-I-D)	Sermon 7 (DED)	Sermon 8 (IND)	Average
Question 1	a. 0 b. 6 c. 0 d. 94	a. 0 b. 7 c. 0 d. 93	a. 0 b. 2 c. 4 d. 95	a. 0 b. 2 c. 2 d. 97	a. 2 b. 6 c. 0 d. 92	a. 0 b. 2 c. 2 d. 96	a. 0 b. 5 c. 2 d. 92	a. 0 b. 16 c. 7 d. 78	a. 25 b. 5 c. 2 d. 92
Question 2	a. 52 b. 24 c. 11 d. 10	a. 67 b. 17 c. 5 d. 7	a. 51 b. 11 c. 26 d. 12	a. 53 b. 13 c. 27 d. 3	a. 32 b. 19 c. 30 d. 13	a. 71 b. 18 c. 6 d. 4	a. 76 b. 12 c. 10 d. 2	a. 69 b. 22 c. 0 d. 2	a. 58 b. 17 c. 15 d. 7
Question 3	a. 3 b. 0 c. 41 d. 56	a. 3 b. 0 c. 62 d. 29	a. 0 b. 9 c. 35 d. 53	a. 0 b. 61 c. 35 d. 3	a. 6 b. 62 c. 21 d. 13	a. 2 b. 55 c. 35 d. 6	a. 0 b. 66 c. 24 d. 10	a. 7 b. 29 c. 20 d. 42	a. 3 b. 48 c. 33 d. 17
Question 4	a. 54 b. 38 c. 3 d. 5	a. 58 b. 31 c. 9 d. 2	a. 29 b. 41 c. 23 d. 7	a. 55 b. 33 c. 3 d. 8	a. 54 b. 29 c. 12 d. 6	a. 48 b. 35 c. 10 d. 6	a. 56 b. 31 c. 10 d. 3	a. 51 b. 22 c. 20 d. 7	a. 50 b. 33 c. 11 d. 6
Question 5	a. 15 b. 8 c. 85 d. 3	a. 16 b. 83 c. 4 d. 11	a. 9 b. 86 c. 5 d. 4	a. 13 b. 85 c. 0 d. 11	a. 11 b. 9 c. 87 d. 9	a. 10 b. 18 c. 76 d. 20	a. 15 b. 80 c. 66 d. 100	a. 4 b. 9 c. 87 d. 10	a. 4 b. 12 c. 85 d. 4
Question 6	a. 3 b. 8 c. 89 d. 27	a. 4 b. 11 c. 86 d. 30	a. 5 b. 4 c. 91 d. 13	a. 0 b. 89 c. 39 d. 61	a. 4 b. 9 c. 87 d. 42	a. 6 b. 18 c. 20 d. 80	a. 2 b. 7 c. 90 d. 34	a. 7 b. 10 c. 83 d. 5	a. 4 b. 10 c. 86 d. 27
Question 7	a. 73 b. 97 c. 3 d. 27	a. 70 b. 98 c. 2 d. 25	a. 87 b. 96 c. 4 d. 18	a. 61 b. 98 c. 2 d. 36	a. 58 b. 98 c. 2 d. 31	a. 80 b. 94 c. 4 d. 12	a. 66 b. 100 c. 0 d. 20	a. 95 b. 76 c. 24 d. 16	a. 73 b. 95 c. 5 d. 24
Question 8	a. 67 b. 6 c. 11 d. 80	a. 72 b. 4 c. 9 d. 84	a. 79 b. 4 c. 7 d. 86	a. 59 b. 5 c. 13 d. 77	a. 67 b. 2 c. 16 d. 73	a. 73 b. 18 c. 16 d. 10	a. 77 b. 2 c. 15 d. 78	a. 48 b. 36 c. 12 d. 77	a. 68 c. 9 a. 12 b. 79
Question 9	a. 11 b. 80 c. 8 d. 6	a. 9 b. 84 c. 5 d. 17	a. 7 b. 86 c. 7 d. 0	a. 13 b. 77 c. 10 d. 18	a. 16 b. 73 c. 12 d. 25	a. 18 b. 73 c. 10 d. 6	a. 15 b. 78 c. 7 d. 24	a. 12 b. 77 c. 12 d. 4	a. 12 b. 79 c. 9 d. 13
Question 10	a. 6 b. 13 c. 55 d. 0	a. 17 b. 2 c. 59 d. 0	a. 0 b. 63 c. 18 d. 0	a. 18 b. 2 c. 61 d. 0	a. 25 b. 2 c. 17 d. 6	a. 10 b. 6 c. 63 d. 0	a. 24 b. 2 c. 61 d. 0	a. 4 b. 73 c. 7 d. 0	a. 13 b. 20 c. 43 d. 1
Question 11	a. 2 b. 24 c. 5 d. 0	a. 10 b. 12 c. 10 d. 0	a. 18 b. 18 c. 18 d. 0	a. 6 b. 13 c. 6 d. 13	a. 26 b. 25 c. 6 d. 13	a. 6 b. 16 c. 6 d. 13	a. 0 b. 12 c. 0 d. 12	a. 2 b. 13 c. 0 d. 13	a. 7 b. 17 c. 0 d. 13

TABLE 59

QUESTION 1

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 0 b. 5 c. 0 d. 95	a. 0 b. 5 c. 0 d. 95	a. 0 b. 6 c. 0 d. 94	a. 0 b. 0 c. 5 d. 95	a. 0 b. 6 c. 0 d. 94	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 8 d. 92	a. 0 b. 15 c. 5 d. 80	a. 0.00 b. 4.60 c. 2.25 d. 93.10
Female	a. 0 b. 8 c. 0 d. 92	a. 0 b. 8 c. 0 d. 92	a. 0 b. 0 c. 4 d. 96	a. 0 b. 0 c. 0 d. 100	a. 0 b. 4 c. 0 d. 96	a. 0 b. 3 c. 3 d. 93	a. 0 b. 8 c. 0 d. 92	a. 0 b. 18 c. 9 d. 73	a. 0.00 b. 6.10 c. 2.00 d. 91.80
< 18	a. 0 b. 23 c. 0 d. 67	a. 0 b. 33 c. 0 d. 67	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 33 c. 0 d. 67	a. 0 b. 0 c. 33 d. 67	a. 0 b. 0 c. 0 d. 100	a. 0.00 b. 12.30 c. 4.10 d. 83.60
19-23	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0.00 b. 0.00 c. 0.00 d. 100.00
24-40	a. 0 b. 0 c. 0 d. 100	a. 0 b. 8 c. 0 d. 92	a. 0 b. 7 c. 7 d. 87	a. 0 b. 0 c. 6 d. 94	a. 0 b. 7 c. 0 d. 93	a. 0 b. 0 c. 7 d. 93	a. 0 b. 14 c. 0 d. 86	a. 0 b. 29 c. 14 d. 57	a. 0.00 b. 8.10 c. 4.25 d. 87.70
41-54	a. 0 b. 8 c. 0 d. 92	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 8 c. 0 d. 92	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 9 d. 91	a. 0.00 b. 2.00 c. 1.10 d. 96.90
55-65	a. 0 b. 13 c. 0 d. 88	a. 0 b. 14 c. 0 d. 86	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 38 c. 0 d. 63	a. 0.00 b. 8.10 c. 0.00 d. 91.90
66+	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0 b. 0 c. 0 d. 100	a. 0.00 b. 0.00 c. 0.00 d. 100.00

TABLE 60

QUESTION 2

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 53 b. 37 c. 5 d. 5 e. 0	a. 79 b. 16 c. 0 d. 0 e. 5	a. 50 b. 13 c. 19 d. 19 e. 0	a. 53 b. 0 c. 32 d. 4 e. 11	a. 22 b. 11 c. 39 d. 17 e. 11	a. 89 b. 5 c. 0 d. 5 e. 0	a. 77 b. 15 c. 0 d. 8 e. 0	a. 70 b. 25 c. 0 d. 0 e. 5	a. 61.60 b. 15.20 c. 11.90 d. 7.40 e. 3.90
Female	a. 68 b. 12 c. 4 d. 16 e. 0	a. 64 b. 16 c. 12 d. 8 e. 0	a. 56 b. 7 c. 33 d. 4 e. 0	a. 57 b. 20 c. 20 d. 3 e. 0	a. 41 b. 22 c. 22 d. 15 e. 0	a. 63 b. 20 c. 10 d. 3 e. 3	a. 81 b. 11 c. 8 d. 0 e. 0	a. 68 b. 18 c. 0 d. 5 e. 9	a. 62.20 b. 15.80 c. 13.60 d. 6.75 e. 1.50
< 18	a. 0 b. 0 c. 33 d. 67 e. 0	a. 33 b. 0 c. 33 d. 0 e. 33	a. 25 b. 0 c. 50 d. 25 e. 0	a. 0 b. 0 c. 67 d. 33 e. 0	a. 0 b. 25 c. 25 d. 25 e. 25	a. 33 b. 33 c. 33 d. 0 e. 0	a. 0 b. 33 c. 67 d. 0 e. 0	a. 67 b. 0 c. 0 d. 0 e. 33	a. 19.80 b. 11.40 c. 38.50 d. 18.80 e. 11.40
19-23	a. 50 b. 50 c. 0 d. 0 e. 0	a. 0 b. 0 c. 0 d. 0 e. 100	a. 33 b. 0 c. 33 d. 33 e. 0	a. 75 b. 24 c. 0 d. 0 e. 0	a. 0 b. 25 c. 50 d. 25 e. 0	a. 80 b. 0 c. 0 d. 0 e. 20	a. 100 b. 0 c. 0 d. 0 e. 0	a. 67 b. 33 c. 0 d. 0 e. 0	a. 63.10 b. 16.50 c. 10.50 d. 7.25 e. 2.50
24-40	a. 85 b. 15 c. 0 d. 0 e. 0	a. 75 b. 25 c. 0 d. 0 e. 0	a. 60 b. 0 c. 33 d. 7 e. 0	a. 61 b. 11 c. 17 d. 0 e. 11	a. 50 b. 21 c. 14 d. 7 e. 7	a. 60 b. 20 c. 13 d. 7 e. 0	a. 64 b. 21 c. 7 d. 7 e. 0	a. 86 b. 14 c. 0 d. 0 e. 0	a. 67.60 b. 15.90 c. 10.10 d. 3.50 e. 2.25
41-54	a. 67 b. 25 c. 8 d. 0 e. 0	a. 77 b. 15 c. 8 d. 0 e. 0	a. 73 b. 9 c. 18 d. 0 e. 0	a. 82 b. 0 c. 18 d. 0 e. 0	a. 42 b. 17 c. 33 d. 8 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 73 b. 27 c. 0 d. 0 e. 0	a. 76.75 b. 11.60 c. 10.60 d. 1.00 e. 0.00
55-65	a. 50 b. 25 c. 0	a. 86 b. 14 c. 0	a. 29 b. 43 c. 14	a. 13 b. 25 c. 50	a. 0 b. 29 c. 43	a. 56 b. 33 c. 0	a. 100 b. 0 c. 0	a. 38 b. 25 c. 0	a. 46.50 b. 24.25 c. 13.40

QUESTION 2 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
55-65 (cont.)	d. 25 e. 0	d. 0 e. 0	d. 14 e. 0	d. 13 e. 0	d. 29 e. 0	d. 11 e. 0	d. 0 e. 0	d. 13 e. 25	d. 13.10 e. 3.10
66+	a. 40 b. 20 c. 20 d. 20 e. 0	a. 17 b. 17 c. 17 d. 50 e. 0	a. 50 b. 0 c. 50 d. 0 e. 0	a. 50 b. 17 c. 33 d. 0 e. 0	a. 50 b. 0 c. 33 d. 17 e. 0	a. 67 b. 33 c. 0 d. 0 e. 0	a. 67 b. 17 c. 17 d. 0 e. 0	a. 60 b. 40 c. 0 d. 0 e. 0	a. 50.10 b. 18.00 c. 21.25 d. 10.90 e. 0.00
Under Grad	a. 60 b. 40 c. 0 d. 0 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 33 b. 0 c. 33 d. 33 e. 0	a. 60 b. 20 c. 0 d. 0 e. 20	a. 25 b. 25 c. 50 d. 0 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 67 b. 33 c. 0 d. 0 e. 0	a. 67 b. 33 c. 0 d. 0 e. 0	a. 64.75 b. 18.90 c. 10.40 d. 4.10 e. 0.00
Graduate	a. 80 b. 20 c. 0 d. 0 e. 0	a. 83 b. 17 c. 0 d. 0 e. 0	a. 75 b. 0 c. 25 d. 0 e. 0	a. 71 b. 0 c. 14 d. 0 e. 14	a. 40 b. 20 c. 20 d. 20 e. 0	a. 86 b. 14 c. 0 d. 0 e. 0	a. 50 b. 0 c. 25 d. 25 e. 0	a. 83 b. 17 c. 0 d. 0 e. 0	a. 74.75 b. 11.00 c. 10.50 d. 5.60 e. 1.75
Faculty	a. 63 b. 25 c. 0 d. 13 e. 0	a. 50 b. 50 c. 0 d. 0 e. 0	a. 33 b. 50 c. 17 d. 0 e. 0	a. 43 b. 14 c. 43 d. 0 e. 0	a. 14 b. 0 c. 71 d. 0 e. 14	a. 75 b. 13 c. 0 d. 13 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 63 b. 13 c. 0 d. 0 e. 25	a. 55.10 b. 20.60 c. 16.40 d. 3.25 e. 4.90
Staff	a. 60 b. 40 c. 0 d. 0 e. 0	a. 86 b. 14 c. 0 d. 0 e. 0	a. 67 b. 0 c. 17 d. 17 e. 0	a. 71 b. 0 c. 14 d. 14 e. 0	a. 33 b. 33 c. 17 d. 17 e. 0	a. 80 b. 0 c. 20 d. 0 e. 0	a. 100 b. 0 c. 0 d. 0 e. 0	a. 83 b. 17 c. 0 d. 0 e. 0	a. 72.50 b. 13.00 c. 8.50 d. 6.00 e. 0.00
Community	a. 69 b. 15 c. 8 d. 8 e. 0	a. 83 b. 8 c. 8 d. 0 e. 0	a. 56 b. 6 c. 31 d. 6 e. 0	a. 57 b. 21 c. 21 d. 0 e. 0	a. 40 b. 27 c. 13 d. 20 e. 0	a. 63 b. 25 c. 6 d. 0 e. 6	a. 87 b. 13 c. 0 d. 0 e. 0	a. 67 b. 25 c. 0 d. 8 e. 0	a. 65.25 b. 17.50 c. 10.90 d. 5.25 e. .75

TABLE 61

QUESTION 3

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 0 b. 42 c. 58 d. 0 e. 0	a. 0 b. 74 c. 11 d. 16 e. 0	a. 0 b. 6 c. 25 d. 29 e. 0	a. 6 b. 63 c. 37 d. 0 e. 0	a. 0 b. 65 c. 29 d. 6 e. 0	a. 0 b. 68 c. 26 d. 5 e. 0	a. 0 b. 54 c. 38 d. 8 e. 0	a. 10 b. 15 c. 20 d. 55 e. 0	a. 1.25 b. 48.40 c. 30.50 d. 14.90 e. 0.00
Female	a. 0 b. 40 c. 56 d. 4 e. 0	a. 0 b. 52 c. 40 d. 8 e. 0	a. 0 b. 4 c. 41 d. 48 e. 7	a. 0 b. 63 c. 30 d. 7 e. 0	a. 0 b. 59 c. 22 d. 15 e. 4	a. 0 b. 47 c. 43 d. 7 e. 3	a. 0 b. 69 c. 19 d. 12 e. 0	a. 5 b. 36 c. 18 d. 36 e. 5	a. .60 b. 46.25 c. 33.60 d. 17.10 e. 2.40
< 18	a. 0 b. 67 c. 33 d. 0 e. 0	a. 0 b. 33 c. 0 d. 67 e. 0	a. 0 b. 0 c. 75 d. 25 e. 0	a. 0 b. 33 c. 67 d. 0 e. 0	a. 0 b. 50 c. 25 d. 25 e. 0	a. 0 b. 33 c. 33 d. 0 e. 33	a. 0 b. 67 c. 33 d. 0 e. 0	a. 0 b. 33 c. 33 d. 33 e. 0	a. 0.00 b. 39.50 c. 37.40 d. 18.75 e. 4.35
19-23	a. 0 b. 0 c. 100 d. 0 e. 0	a. 0 b. 25 c. 25 d. 50 e. 0	a. 0 b. 0 c. 0 d. 100 e. 0	a. 0 b. 50 c. 25 d. 25 e. 0	a. 0 b. 50 c. 25 d. 0 e. 25	a. 0 b. 20 c. 80 d. 0 e. 0	a. 0 b. 0 c. 100 d. 0 e. 0	a. 0 b. 0 c. 33 d. 33 e. 33	a. 0.00 b. 18.10 c. 48.50 d. 26.00 e. 7.25
24-40	a. 0 b. 38 c. 62 d. 0 e. 0	a. 0 b. 83 c. 17 d. 0 e. 0	a. 0 b. 0 c. 13 d. 80 e. 7	a. 0 b. 67 c. 28 d. 6 e. 0	a. 0 b. 46 c. 23 d. 31 e. 0	a. 7 b. 47 c. 40 d. 7 e. 0	a. 0 b. 64 c. 7 d. 29 e. 0	a. 0 b. 21 c. 14 d. 64 e. 0	a. .90 b. 45.75 c. 25.50 d. 27.10 e. .90
41-54	a. 0 b. 42 c. 50 d. 8 e. 0	a. 0 b. 62 c. 31 d. 8 e. 0	a. 0 b. 18 c. 18 d. 55 e. 9	a. 0 b. 73 c. 27 d. 0 e. 0	a. 0 b. 67 c. 25 d. 8 e. 0	a. 0 b. 69 c. 23 d. 8 e. 0	a. 0 b. 75 c. 25 d. 0 e. 0	a. 0 b. 27 c. 27 d. 45 e. 0	a. 0.00 b. 54.10 c. 28.25 d. 16.50 e. 1.10
55-65	a. 0 b. 50 c. 50	a. 0 b. 71 c. 29	a. 0 b. 18 c. 18	a. 0 b. 50 c. 50	a. 0 b. 86 c. 14	a. 0 b. 67 c. 33	a. 0 b. 71 c. 29	a. 38 b. 25 c. 13	a. 4.75 b. 52.50 c. 36.10

QUESTION 3 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
55-65 (cont.)	d. 0 e. 0	d. 0 e. 0	d. 29 e. 0	d. 0 e. 0	d. 0 e. 0	d. 0 e. 0	d. 0 e. 0	d. 25 e. 0	d. 6.75 e. 0.00
66+	a. 0 b. 60 c. 40 d. 0 e. 0	a. 0 b. 50 c. 50 d. 0 e. 0	a. 0 b. 0 c. 75 d. 25 e. 0	a. 0 b. 83 c. 17 d. 0 e. 0	a. 0 b. 67 c. 33 d. 0 e. 0	a. 0 b. 67 c. 17 d. 17 e. 0	a. 0 b. 83 c. 17 d. 0 e. 0	a. 0 b. 60 c. 20 d. 20 e. 0	a. 0.00 b. 46.25 c. 33.60 d. 7.75 e. 0.00
Under Grad	a. 0 b. 0 c. 100 d. 0 e. 0	a. 0 b. 40 c. 20 d. 40 e. 0	a. 0 b. 0 c. 0 d. 100 e. 0	a. 0 b. 40 c. 40 d. 20 e. 0	a. 0 b. 25 c. 50 d. 0 e. 25	a. 0 b. 40 c. 60 d. 0 e. 0	a. 0 b. 33 c. 67 d. 0 e. 0	a. 0 b. 0 c. 33 d. 33 e. 33	a. 0.00 b. 22.25 c. 46.25 d. 24.10 e. 7.25
Graduate	a. 0 b. 20 c. 80 d. 0 e. 0	a. 0 b. 67 c. 17 d. 17 e. 0	a. 0 b. 0 c. 0 d. 75 e. 25	a. 0 b. 86 c. 14 d. 0 e. 0	a. 0 b. 40 c. 40 d. 20 e. 0	a. 14 b. 43 c. 43 d. 0 e. 0	a. 0 b. 50 c. 25 d. 25 e. 0	a. 0 b. 33 c. 0 d. 67 e. 0	a. 1.75 b. 42.40 c. 27.40 d. 14.00 e. 3.10
Faculty	a. 0 b. 50 c. 50 d. 0 e. 0	a. 0 b. 67 c. 33 d. 0 e. 0	a. 0 b. 17 c. 33 d. 50 e. 0	a. 0 b. 71 c. 29 d. 0 e. 0	a. 0 b. 83 c. 17 d. 0 e. 0	a. 0 b. 88 c. 13 d. 0 e. 0	a. 0 b. 60 c. 40 d. 0 e. 0	a. 38 b. 13 c. 13 d. 38 e. 0	a. 4.75 b. 56.10 c. 28.50 d. 11.00 e. 0.00
Staff	a. 0 b. 80 c. 20 d. 0 e. 0	a. 0 b. 71 c. 29 d. 0 e. 0	a. 0 b. 17 c. 17 d. 67 e. 0	a. 0 b. 71 c. 29 d. 0 e. 0	a. 0 b. 100 c. 0 d. 0 e. 0	a. 0 b. 80 c. 20 d. 0 e. 0	a. 0 b. 100 c. 0 d. 0 e. 0	a. 0 b. 33 c. 33 d. 33 e. 0	a. 0.00 b. 69.00 c. 18.50 d. 12.50 e. 0.00
Community	a. 0 b. 38 c. 54 d. 8 e. 0	a. 0 b. 75 c. 25 d. 0 e. 0	a. 0 b. 0 c. 31 d. 63 e. 6	a. 0 b. 50 c. 43 d. 7 e. 0	a. 0 b. 53 c. 20 d. 27 e. 0	a. 0 b. 38 c. 50 d. 13 e. 0	a. 0 b. 60 c. 20 d. 20 e. 0	a. 0 b. 25 c. 25 d. 50 e. 0	a. 0.00 b. 42.40 c. 33.50 d. 23.50 e. .75

TABLE 62

QUESTION 4

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 47 b. 47 c. 0 d. 5	a. 59 b. 29 c. 6 d. 6	a. 25 b. 25 c. 44 d. 6	a. 47 b. 37 c. 0 d. 16	a. 47 b. 35 c. 6 d. 12	a. 50 b. 39 c. 0 d. 11	a. 54 b. 31 c. 8 d. 8	a. 40 b. 30 c. 20 d. 10	a. 46.10 b. 34.10 c. 10.50 d. 9.25
Female	a. 44 b. 48 c. 8 d. 0	a. 48 b. 40 c. 12 d. 0	a. 26 b. 52 c. 19 d. 4	a. 57 b. 36 c. 7 d. 0	a. 56 b. 30 c. 15 d. 0	a. 46 b. 36 c. 14 d. 4	a. 54 b. 33 c. 13 d. 0	a. 55 b. 18 c. 23 d. 5	a. 48.25 b. 36.60 c. 13.90 d. 1.60
< 18	a. 33 b. 33 c. 33 d. 0	a. 33 b. 33 c. 33 d. 0	a. 25 b. 0 c. 75 d. 0	a. 33 b. 67 c. 0 d. 0	a. 25 b. 25 c. 50 d. 0	a. 33 b. 67 c. 0 d. 0	a. 0 b. 67 c. 33 d. 0	a. 0 b. 67 c. 33 d. 0	a. 22.75 b. 44.90 c. 32.10 d. 0.00
19-23	a. 50 b. 50 c. 0 d. 0	a. 33 b. 33 c. 33 d. 0	a. 67 b. 33 c. 0 d. 0	a. 50 b. 50 c. 0 d. 0	a. 75 b. 25 c. 0 d. 0	a. 40 b. 40 c. 0 d. 20	a. 33 b. 33 c. 33 d. 0	a. 67 b. 33 c. 0 d. 0	a. 51.90 b. 37.10 c. 8.25 d. 2.50
24-40	a. 31 b. 62 c. 0 d. 8	a. 58 b. 33 c. 8 d. 0	a. 20 b. 47 c. 27 d. 7	a. 44 b. 31 c. 31 d. 13	a. 43 b. 29 c. 21 d. 7	a. 38 b. 38 c. 23 d. 0	a. 50 b. 33 c. 17 d. 0	a. 50 b. 7 c. 43 d. 0	a. 41.75 b. 35.00 c. 21.00 d. 4.40
41-54	a. 50 b. 42 c. 8 d. 0	a. 62 b. 23 c. 8 d. 8	a. 27 b. 27 c. 36 d. 9	a. 73 b. 27 c. 0 d. 0	a. 67 b. 25 c. 0 d. 8	a. 62 b. 15 c. 8 d. 15	a. 63 b. 25 c. 0 d. 13	a. 45 b. 36 c. 9 d. 9	a. 56.10 b. 27.50 c. 8.60 d. 7.75
55-65	a. 63 b. 38 c. 0 d. 0	a. 67 b. 33 c. 0 d. 0	a. 29 b. 57 c. 14 d. 0	a. 50 b. 38 c. 0 d. 13	a. 50 b. 50 c. 0 d. 0	a. 38 b. 63 c. 0 d. 0	a. 71 b. 29 c. 0 d. 0	a. 63 b. 25 c. 0 d. 13	a. 53.90 b. 41.60 c. 1.75 d. 3.25
66+	a. 60 b. 40 c. 0 d. 0	a. 33 b. 67 c. 0 d. 0	a. 25 b. 75 c. 0 d. 0	a. 67 b. 33 c. 0 d. 0	a. 67 b. 33 c. 0 d. 0	a. 67 b. 17 c. 17 d. 0	a. 83 b. 17 c. 0 d. 0	a. 60 b. 0 c. 20 d. 20	a. 57.75 b. 35.25 c. 4.60 d. 2.50

QUESTION 4 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Undergrad	a. 40 b. 60 c. 0 d. 0	a. 25 b. 50 c. 25 d. 0	a. 33 b. 67 c. 0 d. 0	a. 60 b. 40 c. 0 d. 0	a. 50 b. 50 c. 0 d. 0	a. 40 b. 40 c. 0 d. 20	a. 33 b. 67 c. 0 d. 0	a. 67 b. 33 c. 0 d. 0	a. 43.50 b. 50.90 c. 3.10 d. 0.00
Graduate	a. 20 b. 80 c. 0 d. 0	a. 67 b. 17 c. 17 d. 0	a. 25 b. 25 c. 50 d. 0	a. 71 b. 29 c. 0 d. 0	a. 80 b. 20 c. 0 d. 0	a. 43 b. 43 c. 14 d. 0	a. 75 b. 25 c. 0 d. 0	a. 50 b. 17 c. 33 d. 0	a. 53.90 b. 32.00 c. 14.25 d. 0.00
Faculty	a. 63 b. 38 c. 0 d. 0	a. 40 b. 40 c. 0 d. 20	a. 33 b. 33 c. 17 d. 17	a. 29 b. 43 c. 0 d. 29	a. 33 b. 33 c. 0 d. 33	a. 43 b. 29 c. 0 d. 29	a. 40 b. 40 c. 0 d. 20	a. 38 b. 25 c. 13 d. 25	a. 39.90 b. 35.10 c. 3.75 d. 21.60
Staff	a. 60 b. 20 c. 0 d. 20	a. 71 b. 29 c. 0 d. 0	a. 17 b. 33 c. 33 d. 17	a. 57 b. 29 c. 0 d. 14	a. 67 b. 33 c. 0 d. 0	a. 60 b. 49 c. 0 d. 0	a. 100 b. 0 c. 0 d. 0	a. 67 b. 17 c. 17 d. 0	a. 62.40 b. 25.10 c. 6.25 d. 6.40
Community	a. 46 b. 46 c. 8 d. 0	a. 67 b. 25 c. 8 d. 0	a. 31 b. 44 c. 25 d. 0	a. 58 b. 25 c. 17 d. 0	a. 53 b. 27 c. 20 d. 0	a. 50 b. 29 c. 21 d. 0	a. 46 b. 31 c. 23 d. 0	a. 58 b. 17 c. 25 d. 0	a. 51.10 b. 30.50 c. 18.40 d. 0.00

TABLE 63

QUESTION 5

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 0 b. 21 c. 79	a. 5 b. 26 c. 68	a. 13 b. 6 c. 81	a. 5 b. 16 c. 79	a. 6 b. 17 c. 78	a. 11 b. 11 c. 78	a. 8 b. 15 c. 77	a. 10 b. 5 c. 85	a. 7.25 b. 14.60 c. 78.10
Female	a. 0 b. 8 c. 92	a. 0 b. 16 c. 84	a. 4 b. 7 c. 89	a. 0 b. 7 c. 93	a. 0 b. 7 c. 93	a. 3 b. 10 c. 87	a. 4 b. 15 c. 81	a. 5 b. 5 c. 91	a. 2.00 b. 9.40 c. 88.75
< 18	a. 0 b. 33 c. 67	a. 0 b. 33 c. 67	a. 25 b. 25 c. 50	a. 0 b. 0 c. 100	a. 25 b. 25 c. 50	a. 0 b. 0 c. 100	a. 33 b. 0 c. 67	a. 0 b. 0 c. 100	a. 10.40 b. 14.50 c. 75.10
19-23	a. 0 b. 25 c. 75	a. 0 b. 0 c. 100	a. 0 b. 67 c. 33	a. 0 b. 25 c. 75	a. 0 b. 0 c. 100	a. 0 b. 20 c. 80	a. 0 b. 0 c. 100	a. 0 b. 33 c. 67	a. 0.00 b. 21.25 c. 78.75
24-40	a. 0 b. 15 c. 85	a. 0 b. 50 c. 50	a. 13 b. 0 c. 86	a. 6 b. 17 c. 78	a. 0 b. 29 c. 71	a. 7 b. 21 c. 71	a. 7 b. 36 c. 57	a. 21 b. 7 c. 71	a. 6.75 b. 22.10 c. 71.10
41-54	a. 0 b. 8 c. 92	a. 8 b. 0 c. 92	a. 0 b. 0 c. 100	a. 0 b. 9 c. 91	a. 0 b. 0 c. 100	a. 8 b. 8 c. 85	a. 0 b. 13 c. 88	a. 9 b. 0 c. 91	a. 3.10 b. 4.75 c. 92.10
55-65	a. 0 b. 13 c. 88	a. 0 b. 29 c. 71	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 11 b. 0 c. 89	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 1.40 b. 5.25 c. 93.40
66+	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0.00 b. 0.00 c. 100.00
Under Grad	a. 0 b. 20 c. 80	a. 0 b. 0 c. 100	a. 33 b. 33 c. 33	a. 20 b. 20 c. 60	a. 0 b. 25 c. 75	a. 0 b. 25 c. 75	a. 0 b. 0 c. 100	a. 0 b. 33 c. 67	a. 6.60 b. 19.70 c. 73.75
Graduate	a. 0 b. 20 c. 80	a. 0 b. 50 c. 50	a. 0 b. 0 c. 100	a. 0 b. 29 c. 71	a. 0 b. 40 c. 60	a. 14 b. 14 c. 71	a. 0 b. 25 c. 75	a. 33 b. 0 c. 67	a. 5.90 b. 22.25 c. 71.85

QUESTION 5 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Faculty	a. 0 b. 13 c. 88	a. 17 b. 0 c. 83	a. 0 b. 0 c. 100	a. 0 b. 14 c. 86	a. 0 b. 0 c. 100	a. 13 b. 13 c. 75	a. 0 b. 20 c. 80	a. 13 b. 0 c. 88	a. 5.40 b. 7.50 c. 87.10
Staff	a. 0 b. 0 c. 100	a. 0 b. 14 c. 86	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0.00 b. 1.75 c. 98.25
Community	a. 0 b. 15 c. 85	a. 0 b. 33 c. 67	a. 6 b. 6 c. 88	a. 0 b. 7 c. 93	a. 0 b. 7 c. 93	a. 6 b. 13 c. 81	a. 7 b. 27 c. 67	a. 8 b. 8 c. 18	a. 3.40 b. 13.60 c. 83.00

TABLE 64

QUESTION 6

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 11 b. 5 c. 84	a. 6 b. 6 c. 84	a. 13 b. 0 c. 87	a. 0 b. 11 c. 89	a. 6 b. 6 c. 89	a. 11 b. 11 c. 79	a. 0 b. 8 c. 92	a. 11 b. 11 c. 78	a. 7.25 b. 7.10 c. 85.60
Female	a. 0 b. 4 c. 96	a. 0 b. 12 c. 88	a. 4 b. 4 c. 92	a. 0 b. 13 c. 87	a. 0 b. 11 c. 89	a. 3 b. 20 c. 77	a. 4 b. 8 c. 88	a. 0 b. 10 c. 90	a. 0.00 b. 4.00 c. 96.00
< 18	a. 33 b. 0 c. 67	a. 33 b. 0 c. 67	a. 0 b. 0 c. 100	a. 0 b. 33 c. 67	a. 0 b. 50 c. 50	a. 0 b. 67 c. 33	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 8.25 b. 18.75 c. 7.30
19-23	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 33 c. 63	a. 0 b. 25 c. 75	a. 0 b. 0 c. 100	a. 20 b. 40 c. 40	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 2.50 b. 12.25 c. 85.25
24-40	a. 0 b. 8 c. 92	a. 0 b. 25 c. 75	a. 14 b. 0 c. 86	a. 0 b. 17 c. 83	a. 7 b. 14 c. 79	a. 7 b. 20 c. 73	a. 7 b. 21 c. 71	a. 8 b. 23 c. 69	a. 5.40 b. 16.00 c. 78.60
41-54	a. 0 b. 8 c. 92	a. 0 b. 8 c. 92	a. 0 b. 0 c. 100	a. 0 b. 9 c. 91	a. 0 b. 0 c. 100	a. 0 b. 15 c. 85	a. 0 b. 0 c. 100	a. 0 b. 10 c. 90	a. 0.00 b. 6.25 c. 93.75
55-65	a. 13 b. 0 c. 88	a. 0 b. 0 c. 100	a. 14 b. 0 c. 86	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 11 b. 0 c. 89	a. 0 b. 0 c. 100	a. 29 b. 0 c. 71	a. 8.40 b. 0.00 c. 91.60
66+	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0.00 b. 0.00 c. 100.00
Under Grad	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 33 b. 33 c. 33	a. 0 b. 40 c. 60	a. 0 b. 0 c. 100	a. 20 b. 20 c. 60	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 6.60 b. 11.60 c. 81.80
Graduate	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 29 c. 71	a. 0 b. 25 c. 75	a. 20 b. 20 c. 60	a. 2.50 b. 9.25 c. 88.25

QUESTION 6 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Faculty	a. 13 b. 0 c. 88	a. 0 b. 20 c. 80	a. 17 b. 0 c. 83	a. 0 b. 14 c. 86	a. 14 b. 0 c. 86	a. 13 b. 0 c. 88	a. 0 b. 0 c. 100	a. 33 b. 0 c. 67	a. 11.25 b. 4.25 c. 84.50
Staff	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0 b. 0 c. 100	a. 0.00 b. 0.00 c. 100.00
Community	a. 0 b. 15 c. 85	a. 0 b. 25 c. 75	a. 6 b. 0 c. 94	a. 0 b. 14 c. 86	a. 0 b. 13 c. 87	a. 6 b. 25 c. 69	a. 7 b. 13 c. 80	a. 0 b. 25 c. 75	a. 2.40 b. 16.25 c. 81.35

TABLE 65

QUESTION 7

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 32 b. 68	a. 22 b. 78	a. 7 b. 93	a. 47 b. 53	a. 39 b. 61	a. 17 b. 83	a. 15 b. 85	a. 0 b. 100	a. 22.40 b. 77.60
Female	a. 29 b. 71	a. 36 b. 64	a. 15 b. 85	a. 40 b. 60	a. 52 b. 48	a. 20 b. 80	a. 48 b. 52	a. 10 b. 90	a. 31.30 b. 68.70
< 18	a. 33 b. 67	a. 33 b. 67	a. 25 b. 75	a. 0 b. 100	a. 25 b. 75	a. 0 b. 100	a. 0 b. 100	a. 0 b. 100	a. 14.50 b. 85.50
19-23	a. 25 b. 75	a. 0 b. 100	a. 0 b. 100	a. 25 b. 75	a. 25 b. 75	a. 20 b. 80	a. 33 b. 67	a. 0 b. 100	a. 16.00 b. 84.00
24-40	a. 31 b. 69	a. 42 b. 58	a. 21 b. 79	a. 56 b. 44	a. 57 b. 43	a. 27 b. 73	a. 43 b. 57	a. 0 b. 100	a. 34.60 b. 65.40
41-54	a. 36 b. 64	a. 36 b. 64	a. 0 b. 100	a. 40 b. 60	a. 50 b. 50	a. 17 b. 83	a. 25 b. 75	a. 0 b. 100	a. 25.50 b. 74.50
55-65	a. 13 b. 88	a. 20 b. 80	a. 14 b. 86	a. 43 b. 57	a. 43 b. 57	a. 11 b. 89	a. 50 b. 50	a. 0 b. 100	a. 24.25 b. 75.75
66+	a. 60 b. 40	a. 17 b. 83	a. 0 b. 100	a. 33 b. 67	a. 33 b. 67	a. 33 b. 67	a. 20 b. 80	a. 40 b. 60	a. 29.50 b. 70.50
Under Grad	a. 20 b. 80	a. 0 b. 100	a. 0 b. 100	a. 40 b. 60	a. 50 b. 50	a. 0 b. 100	a. 0 b. 100	a. 0 b. 100	a. 13.75 b. 86.25
Graduate	a. 0 b. 100	a. 33 b. 67	a. 0 b. 100	a. 57 b. 43	a. 40 b. 60	a. 29 b. 71	a. 0 b. 100	a. 0 b. 100	a. 19.90 b. 80.10
Faculty	a. 25 b. 75	a. 0 b. 100	a. 0 b. 100	a. 33 b. 67	a. 29 b. 71	a. 14 b. 86	a. 25 b. 75	a. 0 b. 100	a. 15.75 b. 84.25
Staff	a. 25 b. 75	a. 33 b. 67	a. 17 b. 83	a. 50 b. 50	a. 83 b. 17	a. 20 b. 80	a. 40 b. 60	a. 0 b. 100	a. 33.50 b. 66.50
Community	a. 46 b. 54	a. 55 b. 45	a. 19 b. 81	a. 43 b. 57	a. 47 b. 53	a. 25 b. 75	a. 60 b. 40	a. 0 b. 100	a. 36.90 b. 63.10

TABLE 66

QUESTION 8

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 95 b. 5	a. 100 b. 0	a. 88 b. 13	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 80 b. 20	a. 95.25 b. 4.75
Female	a. 100 b. 0	a. 96 b. 4	a. 100 b. 0	a. 97 b. 3	a. 100 b. 0	a. 93 b. 7	a. 100 b. 0	a. 73 b. 27	a. 95.75 b. 4.25
< 18	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 67 b. 33	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 95.90 b. 4.10
19-23	a. 75 b. 25	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 96.90 b. 3.10
24-40	a. 100 b. 0	a. 92 b. 8	a. 93 b. 7	a. 100 b. 0	a. 100 b. 0	a. 80 b. 13	a. 100 b. 0	a. 50 b. 50	a. 90.25 b. 9.75
41-54	a. 100 b. 0	a. 100 b. 0	a. 91 b. 9	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 91 b. 9	a. 97.75 b. 2.25
55-65	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 63 b. 38	a. 95.25 b. 4.75
66+	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100.00 b. 0.00
Under Grad	a. 80 b. 20	a. 100 b. 0	a. 67 b. 33	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 93.40 b. 6.60
Graduate	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 67 b. 33	a. 95.90 b. 4.10
Faculty	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 75 b. 25	a. 96.90 b. 3.10
Staff	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 100 b. 0	a. 83 b. 17	a. 97.90 b. 2.10
Community	a. 100 b. 0	a. 92 b. 8	a. 94 b. 6	a. 100 b. 0	a. 100 b. 0	a. 94 b. 6	a. 100 b. 0	a. 58 b. 42	a. 92.25 b. 7.75

TABLE 67

QUESTION 9

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 32 b. 53 c. 16	a. 42 b. 58 c. 0	a. 25 b. 75 c. 0	a. 42 b. 53 c. 5	a. 28 b. 72 c. 0	a. 16 b. 63 c. 21	a. 8 b. 85 c. 8	a. 10 b. 45 c. 45	a. 25.40 b. 63.00 c. 11.60
Female	a. 28 b. 72 c. 0	a. 15 b. 88 c. 0	a. 11 b. 81 c. 7	a. 34 b. 62 c. 3	a. 31 b. 69 c. 0	a. 10 b. 77 c. 13	a. 28 b. 72 c. 0	a. 19 b. 52 c. 29	a. 22.00 b. 71.60 c. 6.40
< 18	a. 67 b. 0 c. 33	a. 0 b. 100 c. 0	a. 75 b. 25 c. 0	a. 33 b. 67 c. 0	a. 100 b. 0 c. 0	a. 0 b. 67 c. 33	a. 0 b. 67 c. 33	a. 33 b. 67 c. 0	a. 38.50 b. 49.10 c. 12.40
19-23	a. 25 b. 75 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 25 b. 75 c. 0	a. 25 b. 75 c. 0	a. 20 b. 60 c. 20	a. 33 b. 67 c. 0	a. 0 b. 67 c. 33	a. 16.00 b. 77.40 c. 6.60
24-40	a. 23 b. 62 c. 15	a. 50 b. 50 c. 0	a. 13 b. 80 c. 7	a. 56 b. 44 c. 0	a. 29 b. 71 c. 0	a. 20 b. 67 c. 13	a. 29 b. 71 c. 0	a. 7 b. 36 c. 57	a. 28.40 b. 60.10 c. 11.50
41-54	a. 42 b. 58 c. 0	a. 25 b. 75 c. 0	a. 0 b. 91 c. 9	a. 36 b. 55 c. 9	a. 18 b. 82 c. 0	a. 8 b. 69 c. 23	a. 14 b. 86 c. 0	a. 20 b. 40 c. 40	a. 20.40 b. 69.50 c. 10.01
55-65	a. 13 b. 88 c. 0	a. 29 b. 71 c. 0	a. 14 b. 86 c. 0	a. 0 b. 86 c. 14	a. 29 b. 71 c. 0	a. 11 b. 78 c. 11	a. 29 b. 71 c. 0	a. 13 b. 50 c. 38	a. 17.25 b. 74.85 c. 7.90
66+	a. 20 b. 80 c. 0	a. 0 b. 100 c. 0	a. 25 b. 75 c. 0	a. 33 b. 67 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 40 b. 60 c. 0	a. 14.75 b. 85.25 c. 0.00
Under Grad	a. 20 b. 60 c. 20	a. 0 b. 100 c. 0	a. 33 b. 67 c. 0	a. 40 b. 60 c. 0	a. 25 b. 75 c. 0	a. 0 b. 80 c. 20	a. 0 b. 100 c. 0	a. 0 b. 67 c. 33	a. 14.75 b. 76.15 c. 9.10
Graduate	a. 0 b. 80 c. 20	a. 67 b. 33 c. 0	a. 0 b. 100 c. 0	a. 71 b. 29 c. 0	a. 40 b. 60 c. 0	a. 14 b. 57 c. 29	a. 0 b. 100 c. 0	a. 17 b. 33 c. 50	a. 26.10 b. 61.50 c. 12.40

QUESTION 9 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Faculty	a. 25 b. 75 c. 0	a. 17 b. 83 c. 0	a. 17 b. 83 c. 0	a. 29 b. 71 c. 0	a. 29 b. 71 c. 0	a. 13 b. 75 c. 13	a. 0 b. 100 c. 0	a. 13 b. 13 c. 75	a. 17.90 b. 71.10 c. 11.00
Staff	a. 40 b. 60 c. 0	a. 33 b. 67 c. 0	a. 17 b. 83 c. 0	a. 14 b. 71 c. 14	a. 20 b. 80 c. 0	a. 20 b. 80 c. 0	a. 25 b. 75 c. 0	a. 0 b. 100 c. 0	a. 21.10 b. 77.10 c. 1.75
Community	a. 38 b. 62 c. 0	a. 33 b. 67 c. 0	a. 0 b. 88 c. 13	a. 31 b. 62 c. 8	a. 20 b. 80 c. 0	a. 19 b. 63 c. 19	a. 47 b. 53 c. 0	a. 17 b. 42 c. 42	a. 25.60 b. 64.10 c. 10.25

TABLE 68

QUESTION 10

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 0 b. 94 c. 6	a. 16 b. 74 c. 5	a. 6 b. 81 c. 13	a. 16 b. 74 c. 11	a. 6 b. 76 c. 18	a. 11 b. 79 c. 11	a. 8 b. 85 c. 8	a. 0 b. 85 c. 15	a. 7.90 b. 81.00 c. 10.90
Female	a. 24 b. 68 c. 8	a. 8 b. 88 c. 4	a. 11 b. 85 c. 4	a. 17 b. 77 c. 7	a. 23 b. 73 c. 4	a. 23 b. 70 c. 7	a. 19 b. 73 c. 8	a. 20 b. 75 c. 5	a. 18.10 b. 76.10 c. 5.90
< 18	a. 33 b. 67 c. 0	a. 0 b. 67 c. 0	a. 50 b. 25 c. 25	a. 33 b. 67 c. 0	a. 50 b. 50 c. 0	a. 33 b. 67 c. 0	a. 33 b. 33 c. 33	a. 33 b. 67 c. 0	a. 33.10 b. 59.60 c. 7.25
19-23	a. 0 b. 75 c. 25	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 75 c. 25	a. 0 b. 100 c. 0	a. 20 b. 80 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 2.50 b. 91.25 c. 6.25
24-40	a. 15 b. 85 c. 0	a. 17 b. 75 c. 8	a. 7 b. 93 c. 0	a. 17 b. 78 c. 6	a. 14 b. 64 c. 21	a. 13 b. 73 c. 13	a. 14 b. 79 c. 7	a. 7 b. 64 c. 29	a. 13.00 b. 76.40 c. 10.50
41-54	a. 18 b. 82 c. 0	a. 15 b. 85 c. 0	a. 9 b. 73 c. 18	a. 18 b. 64 c. 18	a. 0 b. 90 c. 10	a. 15 b. 69 c. 15	a. 13 b. 88 c. 0	a. 0 b. 100 c. 0	a. 11.00 b. 81.40 c. 7.60
55-65	a. 0 b. 75 c. 25	a. 14 b. 86 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 14 b. 71 c. 14	a. 11 b. 78 c. 11	a. 14 b. 71 c. 14	a. 0 b. 86 c. 14	a. 6.60 b. 83.40 c. 9.75
66+	a. 20 b. 80 c. 0	a. 0 b. 83 c. 17	a. 0 b. 100 c. 0	a. 33 b. 67 c. 0	a. 33 b. 67 c. 0	a. 33 b. 67 c. 0	a. 17 b. 83 c. 0	a. 60 b. 40 c. 0	a. 24.50 b. 73.40 c. 2.10
Under Grad	a. 0 b. 80 c. 20	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 80 c. 20	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0.00 b. 95.00 c. 5.00
Graduate	a. 0 b. 100 c. 0	a. 33 b. 50 c. 17	a. 0 b. 75 c. 25	a. 43 b. 43 c. 14	a. 0 b. 80 c. 20	a. 14 b. 71 c. 14	a. 0 b. 100 c. 0	a. 0 b. 67 c. 33	a. 11.25 b. 73.25 c. 15.40

QUESTION 10 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Faculty	a. 0 b. 86 c. 14	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 100 c. 0	a. 0 b. 83 c. 17	a. 0 b. 88 c. 13	a. 0 b. 100 c. 0	a. 0 b. 86 c. 14	a. 0.00 b. 92.90 c. 7.25
Staff	a. 20 b. 80 c. 0	a. 29 b. 71 c. 0	a. 17 b. 83 c. 0	a. 14 b. 71 c. 14	a. 20 b. 40 c. 40	a. 40 b. 40 c. 20	a. 40 b. 60 c. 0	a. 0 b. 80 c. 20	a. 22.50 b. 63.10 c. 11.75
Community	a. 15 b. 77 c. 8	a. 8 b. 92 c. 0	a. 6 b. 88 c. 6	a. 7 b. 86 c. 7	a. 13 b. 80 c. 7	a. 19 b. 69 c. 13	a. 13 b. 73 c. 13	a. 8 b. 83 c. 8	a. 11.10 b. 81.00 c. 7.75

TABLE 69

QUESTION 11

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Male	a. 5 b. 0 c. 53 d. 0 e. 5 f. 37	a. 11 b. 5 c. 63 d. 0 e. 11 f. 11	a. 0 b. 56 c. 19 d. 0 e. 0 f. 25	a. 21 b. 5 c. 63 d. 0 e. 5 f. 5	a. 33 b. 0 c. 11 d. 0 e. 17 f. 39	a. 11 b. 0 c. 68 d. 0 e. 5 f. 16	a. 15 b. 8 c. 62 d. 0 e. 0 f. 15	a. 10 b. 65 c. 5 d. 0 e. 0 f. 20	a. 12.00 b. 17.40 c. 43.00 d. 0.00 e. 5.40 f. 21.00
Female	a. 8 b. 17 c. 63 d. 0 e. 0 f. 13	a. 20 b. 0 c. 60 d. 0 e. 4 f. 16	a. 0 b. 63 c. 15 d. 0 e. 4 f. 19	a. 17 b. 0 c. 60 d. 0 e. 10 f. 13	a. 22 b. 0 c. 19 d. 7 e. 37 f. 15	a. 7 b. 10 c. 60 d. 0 e. 7 f. 17	a. 31 b. 0 c. 58 d. 0 e. 0 f. 12	a. 0 b. 77 c. 9 d. 0 e. 5 f. 9	a. 13.10 b. 20.90 c. 43.00 d. .90 e. 8.40 f. 14.25
< 18	a. 0 b. 33 c. 33 d. 0 e. 0 f. 33	a. 0 b. 33 c. 67 d. 0 e. 0 f. 0	a. 0 b. 100 c. 0 d. 0 e. 0 f. 0	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 0 c. 25 d. 25 e. 25 f. 25	a. 0 b. 33 c. 67 d. 0 e. 0 f. 0	a. 0 b. 0 c. 33 d. 0 e. 0 f. 67	a. 0 b. 67 c. 0 d. 0 e. 0 f. 33	a. 0.00 b. 33.25 c. 40.60 d. 3.10 e. 3.10 f. 19.75
19-23	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 67 c. 0 d. 0 e. 0 f. 33	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 50 b. 0 c. 25 d. 25 e. 25 f. 25	a. 0 b. 0 c. 80 d. 0 e. 0 f. 20	a. 33 b. 0 c. 33 d. 0 e. 0 f. 33	a. 33 b. 33 c. 0 d. 0 e. 0 f. 33	a. 14.50 b. 12.50 c. 54.75 d. 0.00 e. 0.00 f. 18.00
24-40	a. 15 b. 23 c. 46 d. 0 e. 0 f. 15	a. 25 b. 0 c. 50 d. 0 e. 17 f. 8	a. 0 b. 73 c. 7 d. 0 e. 0 f. 20	a. 17 b. 0 c. 61 d. 0 e. 6 f. 17	a. 14 b. 0 c. 14 d. 0 e. 36 f. 36	a. 13 b. 13 c. 47 d. 0 e. 7 f. 20	a. 36 b. 0 c. 64 d. 0 e. 0 f. 0	a. 0 b. 93 c. 0 d. 0 e. 0 f. 7	a. 15.00 b. 25.25 c. 36.10 d. 0.00 e. 8.25 f. 15.40
41-54	a. 8 b. 0 c. 58 d. 0 e. 8 f. 25	a. 23 b. 0 c. 62 d. 0 e. 0 f. 15	a. 0 b. 64 c. 27 d. 0 e. 0 f. 9	a. 36 b. 0 c. 36 d. 0 e. 9 f. 18	a. 50 b. 0 c. 8 d. 8 e. 25 f. 8	a. 15 b. 0 c. 69 d. 0 e. 15 f. 0	a. 25 b. 13 c. 50 d. 0 e. 0 f. 13	a. 0 b. 73 c. 9 d. 0 e. 9 f. 9	a. 19.60 b. 18.75 c. 39.90 d. 1.00 e. 7.10 f. 12.10

QUESTION 11 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
55-65	a. 0 b. 0 c. 63 d. 0 e. 0 f. 38	a. 14 b. 0 c. 43 d. 0 e. 14 f. 29	a. 0 b. 14 c. 29 d. 0 e. 0 f. 57	a. 25 b. 13 c. 50 d. 0 e. 13 f. 0	a. 29 b. 0 c. 0 d. 0 e. 29 f. 43	a. 11 b. 0 c. 67 d. 0 e. 0 f. 22	a. 29 b. 0 c. 57 d. 0 e. 0 f. 14	a. 13 b. 63 c. 0 d. 0 e. 0 f. 25	a. 14.75 b. 11.25 c. 38.60 d. 0.00 e. 7.00 f. 28.50
66+	a. 0 b. 0 c. 80 d. 0 e. 0 f. 20	a. 0 b. 0 c. 83 d. 0 e. 0 f. 17	a. 0 b. 25 c. 50 d. 0 e. 25 f. 0	a. 0 b. 0 c. 83 d. 0 e. 17 f. 0	a. 17 b. 0 c. 50 d. 0 e. 33 f. 0	a. 0 b. 0 c. 67 d. 0 e. 0 f. 33	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 60 c. 40 d. 0 e. 0 f. 0	a. 2.10 b. 10.60 c. 69.10 d. 0.00 e. 9.40 f. 8.75
Under Grad	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 0 b. 67 c. 0 d. 0 e. 0 f. 33	a. 0 b. 0 c. 100 d. 0 e. 0 f. 0	a. 50 b. 0 c. 25 d. 0 e. 0 f. 25	a. 0 b. 0 c. 80 d. 0 e. 0 f. 20	a. 0 b. 0 c. 67 d. 0 e. 0 f. 33	a. 33 b. 33 c. 0 d. 0 e. 0 f. 33	a. 10.40 b. 12.50 c. 59.00 d. 0.00 e. 0.00 f. 18.00
Graduate	a. 0 b. 0 c. 40 d. 0 e. 20 f. 40	a. 17 b. 0 c. 67 d. 0 e. 17 f. 0	a. 0 b. 75 c. 25 d. 0 e. 0 f. 0	a. 14 b. 0 c. 71 d. 0 e. 14 f. 0	a. 0 b. 0 c. 40 d. 20 e. 20 f. 20	a. 29 b. 0 c. 71 d. 0 e. 0 f. 0	a. 25 b. 25 c. 50 d. 0 e. 0 f. 0	a. 0 b. 100 c. 0 d. 0 e. 0 f. 0	a. 10.60 b. 25.00 c. 45.50 d. 2.50 e. 8.90 f. 7.50
Faculty	a. 0 b. 0 c. 63 d. 0 e. 0 f. 36	a. 0 b. 0 c. 67 d. 0 e. 0 f. 38	a. 0 b. 17 c. 17 d. 0 e. 0 f. 67	a. 29 b. 0 c. 43 d. 0 e. 14 f. 14	a. 57 b. 0 c. 0 d. 0 e. 0 f. 43	a. 0 b. 0 c. 75 d. 0 e. 0 f. 25	a. 20 b. 0 c. 60 d. 0 e. 0 f. 20	a. 13 b. 63 c. 0 d. 0 e. 0 f. 25	a. 14.90 b. 10.00 c. 40.60 d. 0.00 e. 1.75 f. 33.75
Staff	a. 0 b. 0 c. 80 d. 0 e. 0 f. 20	a. 14 b. 0 c. 57 d. 0 e. 14 f. 14	a. 0 b. 17 c. 33 d. 0 e. 0 f. 50	a. 14 b. 14 c. 57 d. 0 e. 0 f. 14	a. 17 b. 0 c. 17 d. 0 e. 33 f. 33	a. 20 b. 0 c. 60 d. 0 e. 0 f. 20	a. 0 b. 0 c. 80 d. 0 e. 0 f. 20	a. 0 b. 67 c. 17 d. 0 e. 0 f. 17	a. 8.10 b. 12.25 c. 50.10 d. 0.00 e. 5.90 f. 22.25

APPENDIX C

Correspondence

QUESTION 11 (CONTINUED)

	Sermon 1	Sermon 2	Sermon 3	Sermon 4	Sermon 5	Sermon 6	Sermon 7	Sermon 8	Average
Community	a. 23 b. 15 c. 46 d. 0 e. 0 f. 15	a. 42 b. 0 c. 33 d. 0 e. 8 f. 17	a. 0 b. 81 c. 13 d. 0 e. 0 f. 6	a. 36 b. 0 c. 36 d. 0 e. 7 f. 21	a. 33 b. 0 c. 0 d. 0 e. 47 f. 20	a. 13 b. 6 c. 50 d. 0 e. 19 f. 13	a. 53 b. 0 c. 47 d. 0 e. 0 f. 0	a. 0 b. 83 c. 0 d. 0 e. 8 f. 8	a. 25.00 b. 23.10 c. 28.10 d. 0.00 e. 11.10 f. 12.50

PLEASE NOTE:

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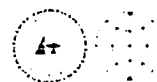
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An House of Prayer for all People

Pioneer Memorial Church

OF SEVENTH-DAY ADVENTISTS



Andrews University

400 UNIVERSITY BOULEVARD
BERRIEN SPRINGS, MICHIGAN 49103
PHONE (616) 471-7317

OFFICE OF THE PASTOR

September 20, 1985

Dear

I'm writing to ask a very special favor of you. As you may know, I'm completing my project-dissertation for the Doctor of Ministry degree. This project includes a series of sermons which I will preach and which will be evaluated by a randomly-selected group of Pioneer worshipers. And that's why I'm writing you.

Would you be willing to help me in this project by serving as one of those listeners? Here's what it would involve. Each listener will listen to eight sermons that I'll preach this fall (beginning next Sabbath, September 28) and will anonymously react to those sermons through a questionnaire I've prepared. (It is a short questionnaire with eleven questions and will be used for each of the eight sermons.) Then at the end of the series of sermons, Dr. Steven Vitrano, my project committee chairman, will meet once with this group of listeners to hear their verbal reactions to the series of sermons.

Would you be a part of this randomly-selected listening group? Here are the eight Sabbaths of this sermon series that I will be preaching this fall: September 28, October 5, October 12, November 9, November 16, November 23, November 30, and December 7.

I hope that you will be able to help. Your responses will be made anonymously each time. To ensure that, you will select your own six digit ID number that will be placed on each completed questionnaire. (If, for example, I chose my birthdate, my number would be: 04-19-52.) By using the same number each time, the listener's completed questionnaires will be kept together for compilation at the end.

I trust that picking up a blank questionnaire each Sabbath and returning it once it is filled out at the end of the sermon will not inconvenience you. The questionnaires will be available at the Personal Ministries office (at the piano-side of the church) and with the greeters at the other entrances. Please return the completed questionnaire to the collection box in the Personal Ministries office at the end of each service on the designated Sabbaths.

As pastor of the Pioneer Memorial Church, I want to be an effective communicator of Jesus' Good News. That's why I appreciate very much your kind assistance in this project to help me in this pursuit. Wishing you Jesus' abundant peace and joy, I'm

Yours in His service,

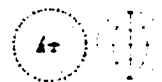
Dwight K. Nelson
Senior Pastor



An House of Prayer for all People

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OF SEVENTH-DAY ADVENTISTS



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OFFICE OF THE PASTOR

September 28, 1985

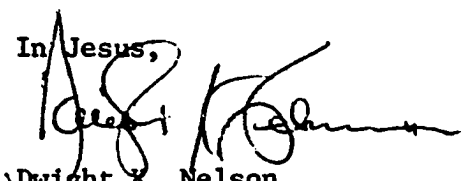
Dear Personal Ministries Secretary:

Just a short note on this Sabbath morning to you about a group of worshipers who may stop and ask for a questionnaire. I've asked a random list of PMC worshipers to fill out a questionnaire after my sermons this fall. I've told them they could pick them up from our greeters or from the Personal Ministries office.

You will find the questionnaires on the counter and entitled, "Preaching Response Questionnaire." Please ask the inquirer if he/she received a letter from me. If so, then thank you for giving a questionnaire to him/her. At the end of the first service and at the end of second service, the listeners have been instructed to stop by your office and drop the completed questionnaires in the specially-marked box you see. Thank you for assisting them, as they in turn assist me in this preaching project.

I hope this won't complicate your busy, cheerful Personal Ministries work. Thank you for helping me out.

In Jesus,


Dwight K. Nelson
Senior Pastor

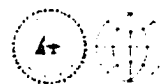
DKN/bj



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OFFICE OF THE PASTOR

September 28, 1985

Dear Greeter:

Just a short note on this Sabbath morning to you about a group of worshipers who may stop and ask for a questionnaire. I've asked a random list of PMC worshipers to fill out a questionnaire after my sermons this fall. I've told them they could pick them up from our greeters or from the Personal Ministries office.

The questionnaires are in the corner by the greeting desks (or in the greeting desk in the narthex). Please ask the inquirer if he received a letter from me; and if so, then thank you for giving him the questionnaire.

I hope this won't complicate your busy, cheerful greeting ministry. Thank you for helping me out.

In Jesus,

Dwight K. Nelson
Senior Pastor

DKN/bj



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Pioneer Memorial Church

OF SEVENTH-DAY ADVENTISTS

Andrews University

400 UNIVERSITY BOULEVARD
BERRIEN SPRINGS, MICHIGAN 49103
PHONE (616) 471-7317

November 7, 1985

Dear preaching project friend:

I'm dashing this quick note off to thank those of you who've been kindly assisting me in my preaching project by filling out the standard questionnaire each Sabbath in response to this fall's sermon series. You've been an invaluable assistance already.

And now, after three Sabbaths in England, I'll be resuming our "Fly Like an Eagle" series this Sabbath, November 9. Thank you in advance for your thoughtful help in filling out the questionnaire after each Sabbath's sermon. The project questionnaires are available at the Personal Ministries office (by the piano side entrance) or the greeting desks. With only a few Sabbaths to go, the project and the series will conclude on December 7.

Please accept this note of thanks for your participation thus far. You are very much appreciated.

Peace and joy in Jesus,

Dwight K. Nelson
Senior Pastor

DKN/bj

P.S. Since I don't know who on the "random list" of Pioneer members is participating in this project, this is going to everyone on the list. If you were unable to participate in this project, then accept my thanks for the other ways you actively participate in Pioneer life.



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Pioneer Memorial Church

OF SEVENTH-DAY ADVENTISTS

Andrews University

400 UNIVERSITY BOULEVARD
BERRIEN SPRINGS, MICHIGAN 49103
PHONE (616) 471-7317

December 2, 1985

Dear preaching project associate and friend:

It's hard to believe that this fall is ending and the preaching project we began together long ago in September is nearly over. Thank you for your cheerful faithfulness in reacting to the sermons via the questionnaire Sabbath after Sabbath. You have been an invaluable help!

This Sabbath, December 7, "Fly Like an Eagle" concludes with one final superlative from Ephesians. I'm eager to get your anonymous reaction to this last sermon. Please follow our usual procedure for filling out the questionnaire and returning it to the Personal Ministries office Sabbath.

Then, as I mentioned in my first letter to you in September, Dr. Steven Vitrano, my project committee chairman, would like to meet with you and the other listeners for just one meeting. Most of you have already indicated on the recent questionnaires that this Sunday evening, 7:30, December 8, would be the most convenient time for such a group meeting. While I will not be at this meeting and will not know who attended it, nevertheless your verbal reactions to the series of sermons, your candid observations and your helpful suggestions will be very important for my growth and learning from this preaching project. And so, even though Sunday evening may not have been your most convenient choice, I hope you'll still be able to come to the Nursery Sabbath School room in our church basement and join the informal dialog with Dr. Vitrano. He hopes to conclude the meeting at 9 p.m.

I wish I could write you each personally to thank you for your gracious assistance this fall. But the anonymity of this project prevents my doing so. Please accept this note as a heartfelt expression of my gratitude to you, along with my wish for a Holiday season filled with Jesus' glowing peace and joy!

Dwight K. Nelson
Senior Pastor

DKN/bj



An House of Prayer for all People

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Pioneer Memorial Church

OF SEVENTH-DAY ADVENTISTS

Andrews University

400 UNIVERSITY BOULEVARD
BERRIEN SPRINGS, MICHIGAN 49103
PHONE (616) 471-7317

OFFICE OF THE PASTOR


December 6, 1985

Dr. Steven Vitrano
Church Ministries

Here is a sample/suggested schedule for your meeting on Sunday evening, 7:30, December 8, in the Nursery Sabbath School Room downstairs in this church. This reflects our conversation together this last week.

- I. Welcome
- II. Prayer
- III. Group Dialog:
 1. Now that you have listened to the entire series of sermons, what is your reaction, first of all, to the methods used in preaching from Ephesians?
 2. What is your reaction to the content of the sermons preached?
 3. Do you especially recall any particular sermon in the series?
 4. What are your recollections as we now recall each of the sermons in this series? (See attached summary of titles and methodology descriptions.)
 5. In this preaching project, we were studying two different methods of sermonic development. Do two contrasting methods of development become apparent to you now? How would you describe those two methods, and what are your reactions?
- IV. An Expression of Thanks on Behalf of the Pastor
- V. Prayer

I hope this sample outline will provide some assistance as you lead this group. Thank you for your kindness in providing this opportunity for reaction.


Dwight K. Nelson
Senior Pastor

APPENDIX D

Sermons

"FLY LIKE AN EAGLE: A DESTINY IN SUPERLATIVES"

1. Are you afraid of heights?
 - a. Me? I don't mind heights at all...as long as I'm on the ground looking up at them!
 - b. For me, a nightmare is dreaming that I've been promoted from being a pastor to being a window-washer on the Sears Tower in Chicago.
 - c. I mean, can you imagine that?
 - 1) Standing on that swaying scaffold that's been lowered off the roof the Sears Tower and suspended a thousand or two feet from the misty and distant concrete below.
 - 2) I run short of breath in this high pulpit! (No, it's not that bad!)
 - 3) But can you imagine leaning out over railing of that window-washers flimsy platform?
 - 4) Why that's enough to make you short-breathed and sweaty-palmed just thinking about it!
 - d. We went up the world's tallest tower this summer in Toronto, Canada--the CN Tower.
 - 1) The fun begins when you crowd into the elevator, and all of a sudden the walls disappear, and you're riding up the side of the tower... and looking straight down at the disappearing ground below!
 - 2) Then, in the observation gallery, they've tilted the windows out, so that if you're not careful you can right up close to the glass and look straight down.....
 - 3) And here are Karen and Kirk....leaning all over the glass.....and I'm going.....ssssssssssssssss....
 - 4) "Come here, Daddy....can you see that? Yeah.....I can see it just fine...thank you... and you?"
 - e. As I said, I really don't mind heights at all... as long as I'm on the ground looking up at them!
2. But wait a minute...MAYBE WE'RE ALL AFRAID OF HEIGHTS.
 - a. "Who me? Are you kidding? I'm not afraid of heights!"
 - b. Maybe you're not....I can't help it if you don't have enough sense!
 - c. But what about the other heights?
 - 1) Not the tall building and catwalk type.
 - 2) I'm talking about the kinds of heights that challenge human living every single day.

3. ^{Are we afraid of it} Take the heights that tower ^{within} ~~above~~ our HEADS this a.m.?
 - a. Our minds within our heads are a phenomenal mystery that science has barely tapped!
 - 1) Richard F. Thompson, neuro-psychologist, has described our minds this way: ^{for psych. things, bio} "The human brain is the most complex structure in the known universe." With over a hundred billion neurons, "the number of possible interconnections among the neurons in a single human brain is greater than the number of atomic particles that constitute the entire universe."
Intro. to Physiological Psychologist, pp. 67,68
 - 2) All of that incalculable mystery within our heads! ^{infinite possibilities}
 - 3) ~~No wonder Ellen White wrote that the potential of the human brain is "unlimited" (HWT, 126).~~
 - b. But are we afraid of the heights that tower within our heads? ^{to carrying they call it "over achievement"}
 - c. Could it be that some here are afraid of those heights? the heights of achievement, the heights of success? actually afraid of them? the heights of infinite possibilities and potentials?
 - d. Take the story of Johnny, for example.
 - 1) Johnny grew up in a fairly average family.
 - 2) His father plugged away at the job, five days a week....His mother held down a part-time job besides her full-time job of homemaking.
 - 3) ^{evening} And on the way to growing up, Johnny burst in one ~~evening~~ upon his parents and announced his decision to fly a rocketship to the moon!
 - 4) Well, that was back in the days when Sputnik had barely begun to orbit the earth, and everybody knew that rockets couldn't get to the moon....and so Johnny's parents smiled and with a patronizing pat on his head admonished him to forget about the moon and work some more on his arithmetic.
 - 5) But little Johnny kept dreaming....and some months later, he proudly announced to his teacher as he headed out the door to recess, that he was going to build a rocketship that would fly all the way to Mars...and even beyond!
 - 6) Well, that back in the days when Sputnik had barely begun its wobbly orbit of the earth, and everybody knew that rockets couldn't fly to Mars, and so with a smile and pat on the head his teacher suggested that Johnny had better concentrate on the five words he missed in spelling this morning.

- 7) Johnny had a lot more dreams on the way to growing up... ~~oh, it's true that with every~~ patronizing smile and pat on the head, the dreams became less frequent ~~along the way~~....
- 8) Until Johnny finally became like those with whom he had shared his dreams. ~~JOHNNY BECAME~~ AFRAID OF HEIGHTS... ~~I can't, I can't, I can't...~~ And like a good, obedient boy, Johnny stayed close the the ground and ended up burying his ~~dreams~~ in a little, wasted hole at the foot of the towering heights. ~~dreams~~
- e. Are you afraid of the heights within your head?
- f. Are we among those who sinisterly whisper the word, OVER-ACHIEVER, as we cluck our tongues and shake our heads in fearful woe for the dread consequences of pursuing a dream called success? ~~Afraid to take a risk?~~
- g. Could it be that we really are afraid of heights?
- A.J. Gordon, Touch of Wonder, 161: speaks of the "deadly art of non-living"---how many of us practice that art? It is "one of the most insidious maladies of our time: the tendency in most of us to ~~observe~~ rather than ~~in~~ act, ~~avoid~~ rather than participate, ~~not-do~~ rather than do; the tendency to give in to the sly, negative, cautionary voices that constantly counsel us to be careful, to be controlled, to be wary and prudent and ~~hesitant~~ and guarded in our approach of this complicated thing called living."

What do the voices caution us: ~~WHEN IN DOUBT, DON'T?~~ "well, perhaps this cautious approach has occasional value as a brake on the impetuosity of youth. But its usefulness diminishes rapidly once you're past twenty, it can be dangerously ~~habit-forming~~ after thirty, and after forty it probably should be reversed altogether, becoming: 'When in doubt, do!'" (164)

"Far from burning any candles at both ends, more and more descendants of the pioneers seem to be reluctant even to light a candle." (161, 162) ~~an achievement~~

5. And if not the heights within our heads ~~and the heights~~ inside our ~~handicaps~~, what shall we say about the heights that tower within our hearts? ~~an achievement~~
- a. Mexico City, September , 1985... two grating crusts of earth's surface....and a 7.8 Richter shock wave heaves the dried lakebed beneath the metropolis... and thousands perish in the dusty carnage of crumbled concrete and twisted metal.

- 1) If you've ever experienced an earthquake yourself, you know the ominous fear of riding something over which you have no control.
- 2) I remember those ~~erie~~ nights in Japan, when I'd awoken to swaying of my bed, the walls and floor creaking, the books and models on the shelves tumbling over! ...fear....
- 3) Multiply a hundredfold with the killerquake that struck Mexico last week....lives crushed away!
- b. But not only in Mexico City...for there are hearts crushed right here! ~~Buried beneath the towering heights!~~
- 1) Hearts that are crushed today by an emotional collapse that's left little but deep hurt in its wake; hearts afraid of the heights that confront them.
- 2) There are hearts here today that have been suffocated by the towering heights of financial fears and worries.
- Not just business men and women and accountants
- But fearful hearts in little people, too, people who are afraid of the financial heights that threaten them.
- 3) I was visiting with one of those hearts Wednesday evening at the ACYA cornroast.
- a) She told me about working hard all summer to help finance this new school year...
- b) Only to discover when she got here that all that money had to be applied to her leftover account from last year.
- c) A little heart that's afraid of the heights that threaten her way.
- c. What about the heights that tower high about our hearts this morning? Are we afraid of them?
- 1) How many hearts here ~~quake~~ before that towering height called guilt?
- 2) I received an anonymous letter this last week from a state to the south of us.
- a) It was from a former student.
- b) It was regarding a ~~crime~~ that had been committed on this campus.
- c) I will read the letter at our Celebration Break.
- d) But suffice it to say the letter belonged to an anonymous heart that was confronted by the towering height of guilt and sin.
- 3) How many other hearts face that same dark height this morning? ~~past guilt... present guilt...~~ a ~~king~~ heights...

Hearts in love no longer in love - crushed hearts, crushed relationships, crushed marriages - Now AFRAID OF THE HEIGHTS OF UNDERACHIEVEMENT - falling short of goal

6. Could it not be, that in reality, we all face the fear of heights this morning?
 - a. No, not the heights of the window-washers' catwalk.
 - b. But rather the heights this morning that loom high within our heads and ~~on our shoulders~~ ^{and our hearts?}
 - c. ~~What shall we then do with those heights, these heights?~~
 - d. Or ~~must~~ we enter and endure this new university year all the while quailing in these shadows, all the while trembling in the fear of heights?
7. We must find the answer, we who are afraid of heights....
 - a. And ~~it may be~~, that in order to challenge our heights, in order to change our heights, ^{we must} climb to an even higher height?
 - b. That's why this morning and all this fall, on Sabbath mornings in the Pioneer pulpit and on Wednesday evenings in the Celebration Break, I'd like to invite you to come, climb with me!
 - c. Come climb to the wind-blown, sun-bathed heights of what has been called "the Alps of the NT!"
 - d. Come climb to the proud peak of what Wm. Barclay described as "the highest reach of NT-thought!"
 - e. Come climb to the shimmering summit of what Samuel Taylor Coleridge dared to call "the divinest composition of man."
 - f. You will never embark on a climb quite like this one!
 - 1) So don't look down!
 - 2) Take a breath and brace your heart.
 - 3) And climb with me.
8. Are you ready? Ephesians....Ephesians....Ephesians...
 - a. The towering height of inspiration.
 - b. And I'm praying that by the time our climb ends this late fall, that our lives, our hearts will never be the same again!
 - c. We begin in the shadows of an oil-lamp lit tiny room.
 - 1) The orange flame flickers its glow across the deeply etched face of the man in the corner.
 - 2) The wrinkles, the crowfeet about his eyes, the gray-flecked patches that spot his frizzy beard, the deep crystal glisten of his dark eyes.... all speak of quiet mysteries that have lived from the heights of hell to the heights of heaven.
 - 3) He is a prisoner...under house-arrest in this tiny apartment in the Imperial City.

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- 4) And though he is manacled in the darkness of his quarters, his proud eyes tell us that the soul cannot be bound!
 - 5) You can ~~chain~~ ^{manacle} the hands, but you cannot manacle the heart.
 - 6) Not his heart anyway....why just watching him here in the shadows of the oil lamp....watching as he feverishly scribbles and scrawls an ink-splashing quill across the parchment spread out before him....
 - 7) ...ah, it is clear...that this man's soul is no captive to the fear of heights.
 - 8) WHATEVER THIS PRISONER HAS I WANT IT....
WE MUST HAVE IT.....
 - 9) That is why, over his shoulder, we will read his letter all autumn long.... WE WHO WOULD CLIMB WITH THE PRISONER PAUL TO HEIGHTS NEVER BEFORE DREAMED OF....
 - 10) We who are afraid of the heights... today...for one moments...let's dare to climb to an even higher height...and there, maybe there, WE MAY BE SET FREE FROM OUR FEAR OF HEIGHTS!
-
9. Ephesians 3:20,21 NIV.
 - a. There it is.
 - b. There what is?
 - c. There is the shimmering summit, the proud peak of the prisoner's entire letter....and if the letter itself is called the Alps, then we've just stepped on the highest stone of the summit of all the NT.
 - d. Here?--Listen, it's a lovely, little doxology...but aren't you going a bit too far?
 - e. Well, you're right...in its first reading, it may not sink in very deeply, this highest height.
 - 1) But it's like watching a sunset.
 - 2) If you're willing to sit in quiet before it, the spilling palette of that twilight sky will swirl in crimson and violet and explode before your very eyes...if you're willing to wait and watch.
 - f. So it is here...in the glow of that oil-lamp...the ink that has not yet dried does not seem to speak of profound heights....BUT WATCH THE AGING PRISONER FOR A MOMENT...AND THINK WHAT HE COULD HAVE WRITTEN.

10. Think what he could have written!

a. ~~GOD IS ABLE.~~

- 1) Paul could've stopped the sentence right there.
- 2) And wouldn't he have said a lot?
- 3) God...is...ABLE.
- 4) At this dawning of the university year, I don't know what it is that ~~towers above~~ you threatening to turn you back or turn you aside.
- 5) But Paul writes that GOD IS ABLE.
- 6) Do you remember when as kids we used to argue over who's dad was the strongest or the smartest or the richest (I always lost that one) or the greatest?
--We never made our dads come on out to the front yard and slug it out in front of us to prove our deep-seated childish convictions.
--ALL THAT MATTERED WAS THAT WE KNEW IN OUR HEARTS THAT NO MATTER WHAT ANYONE ELSE SAID OUR FATHER WAS THE GREATEST!
- 7) Paul could have stopped right here...and that would be a mighty declaration...OUR GOD IS ABLE, HE'S THE GREATEST.

b. ~~GOD IS ABLE TO DO.~~

- 1) Think of that!
- 2) It is one matter to be able, but it is quite another matter to do something about it!
- 3) We as Americans are very capably able to stamp out poverty in our nation and in nations abroad.
 - a) ~~WE are able, because of all our resources.~~
 - b) But where are we spending our billions?
 - c) On bread and butter or on bombs and bullets?
 - d) Being able is one thing...doing something about it quite another.
- 4) But then, what a God!
- 5) He not only is able....He does!
- 6) God isn't in the decreeing business....He's in the DOING business.
- 7) And He can do it for you, my friend, whatever it is, HE IS ABLE TO DO IT!
- 8) ~~But the prisoner's ink continues to flow.~~

c. ~~GOD IS ABLE TO DO MORE.~~

- 1) Paul could've stopped the sentence right there... and what a heartfull he would have given us!
- 2) The pantheon of gods that will offer us their services this new university year is a bulging one
 - a) the gods of science will be clamoring to turn our heads and twist our hearts into godless rationality.

- b) The gods of popularity and peer pressure will whisper their enchanted offers to all.
--Never mind your morals and your scruples... you can have your cake and eat it, too.

- c) The gods of mammon and money will spin their webs and offer to do all that heart could dream of....

- d) The gods of gratification and appetite will will offer to place between your lips the sparkling bubbles of carefree dreaming and sweet indulgences.

- 3) But ~~we~~ ^{will we} be not deceived?...for when these gods have left you, your paralyzing fear of the insurmountable heights will only deepen.

- 4) No, GOD IS ABLE TO DO MORE....more than all the other gods can offer....MORE AND MORE AND MORE!

- 5) But the quill keeps scratching across the parchm.!

d. ~~GOD IS ABLE TO DO IMMEASURABLY MORE.~~

- 1) So much greater than the gods who tempt you is this God, that you cannot even measure it!
- 2) In groping for words, Paul seizes upon a rarely used Greek double compound, as one commentator describes it, "a superlative of superlatives in force" (Wuest).

- 3) So that what Paul actually ends up with in this multi-compound word is SUPER-ABUNDANTLY MORE!

- 4) Or as Goodspeed translates it, UNUTTERABLY MORE!

- 5) How can you get any more than that?

- 6) But the prisoner still feverishly scribbles on!

e. ~~GOD IS ABLE TO DO IMMEASURABLY MORE THAN ALL.~~

- 1) Than all!
- 2) You cannot get more than all....for all is all... and there can be no more....

- 3) Yet Paul dares to press the outer limits of all so that he comes up with MORE THAN ALL.

- 4) But read on, for there is MORE than MORE THAN ALL!

f. ~~GOD IS ABLE TO DO IMMEASURABLY MORE THAN ALL WE ASK.~~

- 1) What is it you ask of God today? What is it that your heart longs for, cries for, begs for, prays for?

- 2) I know not...but this much I know....GOD IS ABLE TO DO IMMEASURABLY MORE THAN ALL THAT YOU ASK

- 3) So, do not give up my friend....not this dawning of a new day....the spreading colors along your dark horizon whisper of MORE, IMMEASURABLY MORE THAN ALL YOU ASK....GOD IS ABLE....

g. But the prisoner is not through....and one more time the ink-dripping quill scribbles across the letter....GOD IS ABLE TO DO IMMEASURABLY MORE THAN ALL WE ASK...OR IMAGINE.

- 1) More than all that we ask....yes....but more than all that we even dare to dream?
- 2) We might all be bold askers, when the occasion is right and we think we can get what we want.... BUT DEEP WITHIN OUR BREASTS IS IT NOT TRUE THAT THERE IS A DARING DREAMER...MORE DARING THAN WE EVER DARE ADMIT OUTLOUD.

--There are dreams looked within many a heart here that would astound our minds and pale our faces.

--Dreams that many folk never even thought were possible...are lodged this morning in the secret chambers of many a soul.

- 3) SOME WHIMPER, WHY? BUT GOD WHISPERS, WHY NOT?
 4) Do others tell you your dream can't come true.
 a) Never mind the scoffers and the sceptics.
 b) There is One who is alive in this universe today....WHO IS ABLE TO DO IMMEASURABLY MORE THAN ALL THAT YOU ASK AND ALL THAT YOU DARE TO DREAM!

They were the ones who told Columbus he'd drop off the end of the world!

They were the ones who told Einstein he was too ignorant to finish school.

They were the ones who told a seventeen year old girl that her vision that would grow into a worldwide movement was nothing more than fanatical delusion.

But that girl became a woman whose heart knew differently....whose own pen dared to write:

"Higher than the highest human thought can reach is God's ideal for His children." Ed 18

"Why is it that we do not receive more from him who is the source of light and power? We expect too little." RH 3/24/04

"The youth can aspire to any height of attainment. There is no limit to the knowledge they may reach. You may aspire as you wish, but there will always be an infinity beyond."

ST 3/4/89

- c) repeat (b) above
- d) So go ahead, this dawning of the new year, and dare to dream, and dream to dare..FOR GOD IS ABLE TO DO IMMEASURABLY MORE THAN ALL WE ASK OR IMAGINE OR DREAM!

h. The little, aging prisoner could have stopped with GOD IS ABLE...but because in the glow of that flame he did not...WE ARE LIFTED THIS MORNING TO THE GOLDEN AIR OF THIS SHIMMERING SUMMIT OF SCRIPT.

11. Do you know what that means? That means THAT WITH GOD, THERE IS NO HEIGHT THAT IS TOO HIGH.

a. I will repeat that...WITH GOD THERE IS NO HEIGHT THAT IS TOO HIGH.

b. Not one height that towers within our hearts, ~~our~~ handicaps, or our heads this morning is too high for God!

- Because in KJ I have climbed to the highest height in the universe - and there atop a cross atop a Mt. Calvary - I looked down - before the heights and know that in KJ there would be NO HEIGHT THAT IS TOO HIGH FOR US IN CHRIST!
- 1) Not the fearful height of financial anxiety...
 - 2) Not the crushing height of a broken relationship..
 - 3) Not the towering heights of "impossible" dreams achievements or nobody's-ever-done-it-before
 - 4) Not even the deadly height of guilt-ridden despair in sin....

--Listen, friend, good news....NO MATTER WHAT YOU'VE DONE, NO MATTER HOW FAR YOU'VE GONE, NO MATTER HOW DEEPLY YOU HAVE FALLEN....

--Here on this shimmering summit I want you to hear the very good news that in Christ, God is able to immeasurably more than the very thing you thought was impossible!

--That's right...your bloodied and bruised heart, cankered with the festers of sin.... yes, your sin-riddled heart and life....

--With Jesus you can start all over again.... and that crushing height of guilt will itself be crushed here at the summit of Calvary!

c. HEAR THE GOOD NEWS, PIONEER AND ANDREWS FAMILY: WITH GOD, THERE IS NO HEIGHT THAT IS TOO HIGH!

d. And with that, the tired prisoner throws down his quill....ink blotches splatter the table and letter. ...For what more can you say...what more can we ask?

12. An old Norwegian tale that I found in the book, Self Esteem, the New Reformation, (Schuller, 59), tells it well.

- a. A boy in the woods one day found an egg in a nest and took it home. He placed with the eggs under neath his barnyard goose.
- b. And lo and behold, the egg hatched one day.... AND OUT OF IT CRAWLED A FREAKISH CREATURE! --Its feet were deformed, UNWEBBED AND CLAWLIKE... --so deformed were they that freakish creature stumbled as it followed the little goslings around
- c. What was more, its back was malformed...instead of being flat like the geese, it was POINTED & TWISTED.
- d. Instead of lovely cream-colored down, it was an ugly brown.
- e. And on top of it all, it made a terrible squeaking sound...A GENETIC FREAK, SO UGLY AND SO DISFIGURED

- f. Then one day a giant shadow swept over the barnyard below....around and round the shadow circled until the strange little awkward bird on the ground lifted his head and pointed his crooked beak into the sky and gazed upon the majestic
EAGLE CIRCLING ABOVE.
 - g. Suddenly that little misfit creature began to stretch his short wings out...and he began to hobble across the barnyard.
 - h. And as he hobbled, he flapped those little wingsharder....and...harder....
UNTIL SUDDENLY A GUST OF WIND OUT OF THE SKY PICKED HIM OFF THE GROUND....
 - i. And he began to fly.....higher and higher the wind carried him.....higher and higher he soared into the heavens!
 - j. At last the little creature discovered who he was!
HE HAD BEEN BORN TO BE AN EAGLE.....
AND HE HAD BEEN TRYING TO LIVE LIKE A GOOSE!
13. Born to fly like an eagle!
But living in fear of the heights!
- a. Good news, child of God.
 - b. With Him, THERE IS NO HEIGHT THAT IS TOO HIGH!
 - c. We have been destined to FLY LIKE THE EAGLES.
 - d. Then let us spread our wings and let us soar like the eagle!
 - e. *For there is no height that is too high!*
14. Prayer:
- Lord of the Heights, and God of the Heavens,
At this dawning of the new university year....
Grant that in the power of our God who is able
to do immeasurably more than all we ask or think...
Grant that we too shall spread our wings
and FLY LIKE AN EAGLE!
In Christ, to whom be the glory for ever
and ever, AMEN.
- (PUT EAGLE UP IN THE PULPIT)

"FLY LIKE AN EAGLE: THE MYSTERY AND THE MANNEQUIN"

INTRO:

1. Do you remember Marshall McLuhan?
 - a. He was the Canadian explorer into the ever-gyrating regions of human communication.
 - b. He wrote the book, The Gutenberg Galaxy, The Making of a Typographic Man.
 - c. It was the theory he postulated that created so much intense discussion in communication circles a couple decades ago.
 - d. You may remember McLuhan's theorem: THE MEDIUM IS THE MESSAGE. ~~When? That sounds deep! ... not really.~~
 - e. Just as important as the message that is communicated is the medium that communicates the message; in fact, the medium is the message.
 - f. The how of the medium is as significant as the what of the message.
2. A tired, aging prisoner, huddled beside a flickering oil lamp made that point 1900 years before McLuhan.
 - a. Only the prisoner wasn't concerned about modern technology and its communication.
 - b. The searing fire of his heart grappled with a burning mystery called the church ~~and the gospel of Christ Jesus fitting in his hands of mercy that we give~~
 - c. And as we once again look over his shoulders in that darkened rented apartment where he is being held in house arrest, we will see the still-wet ink of his parchment-letter. ~~the people are the proclamation~~
 - d. And when we read his words we will hear the truth that FOR THE CHURCH OF CHRIST THE MEDIUM/MESSAGE.
 - e. That is what we will discover on this morning that we celebrate the new beginnings of a new church year....we must discover that FOR THE CHURCH OF CHRIST, THE MEDIUM IS THE MESSAGE. ~~the people are the proclamation~~
 - f. Just as important as the message that the church has been commissioned to proclaim is the medium of the church, ~~that is to proclaim that message, the people of the church if you are vital to the proclamation of the church.~~
3. So, in this second of our Sabbath pulpit series in the book of Ephesians, consider first THE MESSAGE OF THE CHURCH and then consider THE MEDIUM OF THE CHURCH. ~~people~~

1. THE MESSAGE OF THE CHURCH

1. First, the ~~message~~ ^{proclamation} of the church.
2. We turn to Ephesians 3 where to our surprise we discover that this prisoner named Paul is very much like ourselves. It's happened to you, hasn't it?
 - 1) You're kneeling down and just about ready to begin your prayer, when...in a flash...a thought suddenly races across your mind and you remember that you forgot one item on your grocery list or, that you still have a reading assignment to get done before tomorrow morning or, you remember that letter that still lies on your office desk or, it could be a thousand different memories...
 - 2) But what was supposed to be a prayer...suddenly gets detoured into a very different thought pattern! --HAS IT HAPPENED TO YOU?
- b. Take heart, friend, because it also happened to Paul!
- c. He's getting ready to pray in Ephesians 3:1...when suddenly his mind jumps into another track of thought and he travels a wide detour that finally leads back to what he started to do in v. 1 and ends up starting in v. 14....and that is to pray!
- d. BUT BECAUSE HIS MIND SHOT ACROSS THE DETOUR OF V2-13, we discover a rich passage indeed that teaches us the truth that IN THE CHURCH OF CHRIST THE MEDIUM OF THE CHURCH IS THE MESSAGE OF THE CHURCH. ~~people~~ ^{proclamation} ~~the people are the proclamation~~
3. And what is the message of the church?
 - a. read v. 7-9.
 - b. "to preach to the Gentiles THE UNSEARCHABLE RICHES OF CHRIST." ~~a destiny in salvation~~
 - 1) Talking about a superlative, there you have one!
 - 2) The UNSEARCHABLE riches of Christ...
 - a) The GK wd means "to trace out" and with the negative means, "THAT WHICH CANNOT BE TRACED OUT"
 - b) Police detectives use blood hounds to trace out the scent of a missing child.
 - c) But the GK suggests that all the tracing in the world, when it comes to the riches of Christ, cannot discover the end of the trail
 - d) That's why John Stott has written: "Translators and commentators compete with one another in their attempt to find a dynamic equivalent in English." (God's New Society, p. 120)
 - e) And so we end up with translations such as: inexplorable, untraceable, unfathomable, inexhaustible, illimitable, inscrutable, incalculable, and GNB's infinite.

- d) It's that way in sports: We took Kirk and his grandparents (my folks) over to Wrigley field last Sunday to root the Cubs along. --sports are built upon mystery...you're never sure how it's going to turn out!
- e) Elections are the same way...suspenseful sometimes up until the last vote!
- f) School grades are often very mysterious! (You're never sure what you're going to get)
- g) Media entertainment capitalizes on mystery to snare the viewer until the last commercial's been shown. (You don't think the programs are for your entertainment do you? They're using you to make \$\$!)

- 2) SURPRISE ENDINGS...it's obvious that our definition of "mystery" doesn't fit Paul's use of the word.
 - a) When he refers to the church as a mystery he isn't calling it a surprise ending.
 - b) The GK words, mysterion, describes that which is hidden from the casual observer but which is revealed to the sincere seeker.
 - c) reread v. 6--the church is not a secret; it is a mystery!

3. And what is the mystery of the church?

- a. Ah, it is that God was able to take sin-bitten, rebellion-infested men and women, human enemies of God...through Jesus Christ, God was able to take self-polluted, self-corrupted hearts that were destined for hell....

God was able through the unsearchable riches of Christ to take those lives and those hearts and save them... every last one of them that longed to be saved...

God was able to save them, prostitutes and publicans and priests and prelates and pharisees and soldiers and seamen and scholars and slaves and freemen and fishermen and farmers and

AND ONCE HE SAVED THEM IN CHRIST HE THEN SHAPED THEM INTO CHURCH....

- b. Ah, that is the mystery of the church! the Savior.
 - That 1) the bodies of sinners that become the Body of;
 - That 2) the bodies of corruption that become the Body of Christ!

3) Jew and Gentile, white and black and yellow and brown, rich and poor, woman and man, young and old, educated and illiterate..... ALL BECOME THE MYSTERY OF WHAT PAUL DESCRIBES IN V. 6! ONE BODY - HIS BODY

c. In a world where prejudice and segregation, where pride and caste rule, the church of X is a mystery indeed!

4. THE UNSEARCHABLE, INFINITE RICHES OF CHRIST--what a message to be commissioned to our church to proclaim!

- a. That's the gospel, isn't it?
- b. That "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."
- c. How did Ellen White describe these unsearchable riches of Christ? RA 25:

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."

- d. The unsearchable riches of Christ!
- e. No wonder she wrote that the treasury of heaven was emptied in the gift of Christ to this planer!
- f. The unsearchable riches of Christ!
- g. What a message the Pioneer Memorial Church has been commissioned to proclaim this new church year!

5. The ^{Proclamation} message of the church is ~~the~~ the unsearchable riches of Christ.

- a. But there must be more than ^{proclamation} message; there is medium.
- b. Because, as we noted in the beginning, FOR THE CHURCH OF CHRIST, THE MEDIUM OF THE CHURCH IS THE MESSAGE OF THE CHURCH.
- c. Because if the medium is broken, the message is barren ^{people are missing, the proclamation is meaningless.}

II. THE MEDIUM OF THE CHURCH ^{PEOPLE} _{so let's find out about the people}

1. We have noted the ^{Proclamation} message of the church in vv. 7-9, now let's examine the ^{medium} of the church in v. 6
2. And we discover that the ^{medium} is a mystery! ₂₋₆
 - a. read v. 6. (NIV calls "this mystery")
 - b. And that's supposed to be a mystery?
 - 1) Well, not in the way we think of mystery today!
 - a) We think of mystery as something with suspense and a surprise ending, because you're not sure how it's going to turn out!
 - b) Everybody loves a mystery!
 - c) When you think about it, mystery is the premise for much of what we do in life!

44. The question is, ARE WE PROCLAIMING THE UNSEARCHABLE RICHES OF CHRIST? *to that the members of the church are not keeping it!*
- "Well, pastor, as long as you keep preaching it!"
 - Oh no, you don't!...DON'T YOU PIN THAT ONE ON ME!
 - I AM NOT THE CHURCH...WE ARE THE CHURCH. *my lips,*
 - So it is not a matter of what I am preaching, it is a question of what WE are proclaiming *our lives!*
- 1) We, the members of the Pioneer Memorial Family.
- 2) We, the volunteer and elected leaders and officers of the Pioneer Memorial Family.
- 3) And yes, we, the professional staff of the Pioneer Memorial Family. *Our lives*
- e. And so, I repeat the question, ARE WE PROCLAIMING THE UNSEARCHABLE RICHES OF CHRIST? *our lives where - a testimony to the unsearchable riches of Christ*
54. I hold in my hand the second reading of the NOMINATING COMMITTEE report that was ratified last Sabbath.
- It represents over 600 positions of ministry and service in this congregation.
 - From Sabbath Schools to Personal Ministries, from finances to music, from social interaction to community services, from care for the structure of the church to care for the souls of the church....THE MULTI-FACETED MINISTRIES OF THE PIONEER FAMILY ARE ALL REPRESENTED HERE
 - Will these members in these ministries say with Paul: "Although I am the least of all God's people, this grace was given to me to preach... the unsearchable riches of Christ?"
- d. Every officer and leader who enters into this new church year term would do well to ask the question, AM I PROCLAIMING THE UNSEARCHABLE RICHES OF CHRIST?
- To the little children in my Sabbath School class?
 - To the members on the committee I lead?
 - Am I proclaiming the riches of Christ in the financial management of the social matters or the musical ministry or the community outreach of my church?
 - As a deaconess or a deacon or an elder, am I, are we proclaiming the unsearchable riches of Christ?
- e. BECAUSE IF WE ARE NOT, THEN WE HAVE ABANDONED THE VERY MESSAGE THE CHURCH OF CHRIST WAS RAISED UP TO PROCLAIM.
- f. If the Pioneer Memorial Church is no more than smoothly running organizational machine, with its sprawling network of committees and board mechanically churning out agendas and minutes, with its members and leaders mechanically fulfilling handed-down job descriptions... listen, dear church member, if you and I are no more than that, then we have lost our raison d'être and we are no longer PROCLAIMING THE UNSEARCHABLE RICHES OF CHRIST.
6. The ques. repeats itself: DO OUR LIVES OUT THERE AND OUR LIVING IN HERE GIVE TESTIMONY TO THE UNSEARCHABLE RICHES OF CHRIST?
- You see, that's the mystery of the church!
 - That such a motley gathering of sinned sinners such as you and me, so horribly deformed, so drastically different... that God could save us in Christ and shape us into church... *into church... that is the mystery of the church.*
 - So that all of us together become the living, breathing, growing, moving, sharing, bending, uniting, loving Body of Christ!
 - What a mystery that is, how revealed to a fractured, broken, destitute and poverty-stricken planet called world.
 - A world hungering for riches that do not perish... for riches that will not rot... FOR THEM GOD HAS REVEALED THE MYSTERY OF THE CHURCH.....
- 44 60 419*
so that the Body of X will be a showcase for the riches of X... as the world might come in and be saved!

7. The question is, CAN THE WORLD COME TO THE PIONEER MEMORIAL FAMILY AND FIND A PEOPLE WHO SHOWCASE THE UNSEARCHABLE RICHES OF CHRIST?
 --Remember the truth: The Medium is the Message
 THE PEOPLE OF THE CHURCH ARE THE PROCLAMATION OF THE CHURCH.
 --So, when the world comes to the people of the church do they find and see the proclamation of the church, the unsearchable riches of X?
- When they look at us here in this community and here on this campus, what do they see?
 - DO THEY SEE THE MYSTERY OF THE BODY OF CHRIST as Paul described it in v. 6... ~~CHURCH~~ THE AS THE OR DO THEY SEE THE MANNEQUIN OF CHRIST?
 - ~~Are we a mannequin for Jesus? or are we a body for X?~~
 - illus--Have you ever been fooled by a mannequin?
 - Didn't you feel a bit foolish?
 - You're hurrying through a department store, you're in a rush to find a particular product, so you hurry up to a saleswoman standing near a rack of clothing, and you blurt out, EXCUSE ME MAM, BUT I'M TRYING TO FIND THE ELECTRIC TOOTHBRUSH SECTION....CAN YOU TELL.....
 - And it suddenly occurs to you that she is neither answering nor moving....with her painted on smile and her waxen hair and her plastic eyeballs staring straight at you.
 - YOU PAINFULLY REALIZE THAT IN FRONT OF A HUNDRED GAWKING ONLOOKERS, YOU'VE BEEN TRYING TO CARRY ON A CONVERSATION WITH A MANNEQUIN.
 - How do you cover that one up?
 - It's pretty difficult....and so you keep your lips moving and start singing a song, all the while smiling and nodding at the gapers to assure them that you're just a happy-go-lucky-fellow who enjoys singing wherever he goes!

- g) Fooled by a mannequin....in your moment of lostness, you thought that you had at last found someone who was warm and alive and able to help you find your way....
 ...but instead, you found BEAUTY WITH NO LIFE, you stumbled upon FORM WITH NO POWER.
- Is that what they find when they come to us, the people of the proclamation, the medium of the message?
 --beauty with no life and form with no power?
- Are we a mannequin for Jesus, or are we a Body for Christ?
~~the medium of the church~~
- You see, the medium is the message...the people of the church are the proclamation of the church.
- When we go to them....when they come to us.... what do they see...what do we show?
- The warm living, the warm loving Body of Christ? or the cold plastic, the chilled powerless mannequin of Jesus?

CONCLU:

- And that is why, when the world comes searching for the unsearchable riches of Christ, they won't come LISTENING FOR A PROCLAMATION.
 --They'll be here, looking for a PEOPLE.
~~The Body of X - to showcase the riches of X...~~
- The question is, WHEN YOU'RE LOOKING FOR JESUS, ARE WE HERE THE PEOPLE TO FIND? ~~If you were looking for Jesus, would you come to us?~~

Prayer:

Lord, when we go to them and when they come to us... what will they see? what will we show?
 Transform us by your unsearchable riches so that when they see your people they will know your proclamation... ~~May we not have you as a guide?~~
 Ever remind us that the medium is the message.
 In the name of Him who paid it all, AMEN.
~~whose unsearchable riches we serve~~
 Aways - 2nd source

"FLY LIKE AN EAGLE: THE ALABASTER ARGOSY"

1. She was little more than a grown-up girl.
 - a. And yet her eyes...those eyes...dark and stealed... revealed the heart of a woman deep within this grown-up girl.
 - b. A heart that had nearly turned to stone...so barren, so brittle, so broken that it was.
 - c. A life that had been burned-once too many times... scorched by the wild and raging fires of passion that leave blackened ashes in their searing wake.
 - d. She was little more than a pretty, grown-up girl... but already she was burned out within.
2. Her adolescent heart had dreamed of fairy tales come true.
 - a. "Inventing lovers on the phone"--she dreamed of the day her handsome prince would stride into her life, sweep her off her tiny feet and heart and they would fall madly in love and live happily ever after.
 - b. But he never came...and neither did her dreams.
 - c. Life turned out, alright....but it turned out all wrong.
3. Because she fell in love...not with the prince of her dreams...but instead with the prelate of her town.
 - a. A prominent personage, this upety-up-up man about town.
 - b. And she should've been happy, she kept admonishing her heart, that so upstanding a personage would show interest in her.
 - c. But all his wowing and wowing only struck a hollow, empty clang within her soul.
 - d. But maybe this was how dreams are supposed to come true.
 - e. And everybody lives and loves for a dream to come true.
 - f. And so this pretty, grown-up girl, who was hardly grown-up, gave her self and her soul to the man about town in the hopes that this at last was the castle of her dreams.
 - g. But alas! ONCE HE HAD DEVoured THE SWEET MORSELS FROM THE TRAY OF HIS T.V. DINNER....HE CRUMPLED UP THE TRAY...AND TOSSED HER OUT.
 - h. And life that was supposed to have turned out all right...turned out, tossed out all wrong.

4. There hadn't been much ^{or much reason} time to explain her broken dreams and broken heart to her family.
 - a. The rumors were already flying fast about the town.
 - b. And besides, would those who were closest to her take time to try to understand anyway?
 - c. They had already been whispering about her empty, glassy stare...even talked about sending her to a professional out of town, "FOR OBVIOUSLY SHE'S BECOME MORE THAN WE CAN HANDLE."
 - d. And so she had run...with an overstuffed handbag and an overnight case...she ran...and ran.... and ran...as far as the Greyhound bus would take her....she ran.
 - e. And when she got off...and when she stopped running... it was far, far away...near an all-season resort town...beside a midnight lake.
 - f. Nobody would know her here, this grown-up girl.
 - g. Maybe here...beside the lapping waters...her life could be washed clean...and she could chase the elusive butterfly of her dreams.
5. But what good is dreaming without bread and butter... and how can you eat if you have no gold...and how can you earn your pennies...if you have no profession, if you're only a grown-up girl?
 - a. But she was a pretty, grown-up girl.
 - b. And pretty girls can earn pretty pennies.
 - c. And so she did.
 - d. And her elusive butterfly winged its flight through many a life and many a man.
 - e. And every time the fires of passion flamed, they licked up the remnants of a dying dream, leaving behind a smoldering black hole that once was the hoping heart of a pretty, home-town girl.
 - f. A grown-up girl from home and a town she could never return to....
6. But life has to go on...even though it be cluttered with carnage of crumpled castles and dying dreams..
 - a. And so she went on, this grown-up girl, this woman of the midnight.
 - b. And thanks to the men of the lakeside resort, her pennies became more than a few.
 - c. And with her growing gold she tried to bury the memories of carefree girlhood...misty, dusty memories that wouldn't seem to go away.
 - d. ...that seemed to give away the girl who lived behind the hardening lines of tension and guilt that steeled the once soft features of youth, that brittleed the once tender expressions of innocence.

7. Then one night...under the concealing mantle of darkness..
~~she slipped away...past the flickering lights along the village alleyways...past the loud laughter and voices that spilled out of the resort inn...~~
- Quietly, she stole her way out of the town and down to the washing waters of the midnight lake.
 - All alone with her burned out soul...the grown-up girl stood with her ankles bathed in the chilled waters of the lake.
 - High above the eastern horizon far across the lake, the midnight moon stared down in silver silence upon the solitary occupant of the lakeshore.
 - The woman does not move...frozen emotions in a burned out heart...life for her no longer makes any sense at all
 - Eyes that do not flicker...stare out across the shimmering reflection of moonlight upon the still lake.
 - Life that promised to turn out all right turned out all wrong....
 - And the quiet of the midnight is finally broken.... broken by the muffled sobs of the grown-up girl flung out upon the sandy shore...a crumpled heap of heartbroken crying...and sobbing... her pale face and falling curls buried in the wet crook of her arm...
 - All alone and far away into the night...the grown-up girl of the broken dreams weeps.
8. The moon disappears....the eastern sky begins to blush in crimson streaks....and the figure upon the shore moves once more.
- Slowly she lifts her tear-stained face towards the north sky.
 - And shaking off the clinging sand, she begins to move, in the approaching light of day she moves not to the west and back to the resort.... She moves now to the north, where she knows not....she only moves in step with her feet.
 - Off to the east, the golden hues of the climbing sun chase away the remnants of midnight.
 - Birds dart through the cool morning air, singing their songs of freedom.
 - But there is neither morning nor songs within this heart that stumbles its way northward.
 - On and on into the morning light wanders this grown-up girl...on and on and on....

9. Until, finally, in the blaze of the risen morning sun, the woman rounds a hill of grass along the shoreline, and, to her surprise, runs headlong into a sprawling crowd of onlookers.
- Startled by this sudden encounter and afraid that someone, man or woman, might recognize her professional face, the woman quickly turns and prepares to retrace her steps home.
 - But just as she does she hears a voice in the still morning air.
 - The voice belongs to a man, and instinctively the grown-up girl turns to identify the face.
 - And as she does, her eyes look up the grassy knoll and fall upon a man.
 - Obviously the center of attraction for this morning multitude, the Man is speaking to that gathered throng.
 - She stares at the Man.
 - She has never seen Him before.
 - But even from her distance here at the crook of the hillside, she recognizes something about this Man.
 - And it is as if He were speaking only to her, though she cannot make out all His words.... but His voice, so quiet and yet so forceful, seems to draw and tug at her burned out heart.
 - And without hardly a thought, the grown-up girl draws a dark veil up over her long hair and shadowing her face she slowly moves to the edge of the crowd.
 - No one turns to notice her as she stands along the perimeter of the people.
 - Quietly, all seem enraptured by the Man up the grassy hill.
 - And hardly daring to breathe lest she identify herself, the woman of the midnight searches the face of the Man who speaks.
 - Gentle power seems etched on his features.
 - His eyes, as He talks, sweep back and forth upon men and women and youngsters and little ones
 - It is the voice of compassion that speaks...a voice that seems to breathe with an aura of light and life and love and hope and heaven
 - ...and help....yes, there is something in this Man that whispers help and hope to the heart of a grown-up girl.
 - And out of the veil, her dark eyes hold His face in her heart.

- 6) Not as she has held the face of other men before this Man.
- 7) Now her eyes hold this face as if He were the hidden Answer to her broken dreams.
- 8) And then... it happened... for one fleeting moment... it happened... the Man turned towards her... and for one fleeting moment their eyes met.
- 9) And in that meeting, it was as if the life of a girl grown up was read from beginning to end... --in the meeting of His eyes with hers, it was as if her veil was thrown aside and the desperate prayers of her midnight sobbing were spoken to Him.
 - For one fleeting moment, He read it all.... she told it all....
 - For one fleeting moment, a grown-up girl believed.... just for a moment... AND THOUGH HIS EYES LEFT HER.... SHE KNEW THAT SHE MUST NOT LEAVE HIM.... NOT YET.
- f. And so she waited.... long past noon... she waited.... till the last curious onlooker had meandered away... she waited to see the Man.
 - 1) She had promised herself she wouldn't get all emotional over her plight.
 - 2) In fact, she wasn't sure just what to tell Him or even why to see Him....
 - 3) But something deep within her burned ^{grown-up} out/heart whispered she needed this Man... more than she ever needed a man before.
 - 4) And so, with veil in place, she stepped up to Him.
- g. And it happened just as she had promised herself it wouldn't happen.
 - 1) As she looked into His gentle eyes and started to speak, her lip began to tremble and her eyes to moisten, and before she could check her heart, a floodgate of anguish and hurt spilled from her soul.
 - 2) And with catching sobs, a grown-up girl told her sad tale to a Man beside a lake.
 - 3) Finally, when there was no more to be told, the woman raised her face and looked into His.
 - 4) His own eyes glistened with tears of compassion.
 - 5) But His reassuring voice was clear as He held her face and spoke: MY FATHER IN HEAVEN HAS FORGIVEN YOU... NEITHER DO I CONDEMN YOU... YOU ARE SET FREE FROM YOUR PAST... NOW, GO AND LEAVE THE PAST BEHIND... AND FOLLOW ME.
- h. It was as if a mysterious hand had reached into her scorched out, burned out heart and had scooped up all the dark ashes that clung within and with one sweep had banished the midnight from her life.
- i. Gone the night... it was morning now, a forever morning... and the afternoon sun beamed with the gold of hope and heaven!
- j. Not knowing what to say or do, the grown-up girl fell to her knees before this Man, Who was like a savior to her, and bowing there she began to sing the praises of God... songs that she had long ago sung sprang back to life within her soul.
- k. The Man smiled, blessed her there before Him, and lifting her back to her feet bade her go with God's peace.
 1. And like the birds in the heavens, she flew through down the sun-bathed shoreline in love with life.
 - m. Because Someone believed in her, and saw deep beneath the pieces of broken heart a life worth saving, a someone worth forgiving.
 - n. And with the gift of His grace, this Man set a grown-up girl free.
10. But not all stories are blessed with happy endings... or at least happy in-betweens.
 - a. Because children don't always remember that fire always burns.
 - b. Because moths don't seem to learn that in returning to the flame there is death..
 - c. And though the pretty, grown-up girl was set free from the demon of passion once.... like a moth to the flame, she went back to the flame again.
 - d. Oh, not intentionally, not overtly.... but in a moment of loneliness, in a fleeting moment of weakness... she forgot from whence cometh our help.... and down the elusive butterfly fell once again in smoldering ashes.
 - e. But the grown-up and fallen-down girl knew where she could flee in her failure, where she could flee for His forgiveness... SHE REMEMBERED THE STRONG BUT GENTLE MAN OF THE HILLSIDE.
 - f. Heartbroken all over again, she desperately inquired of his whereabouts.... and following a hurried direction, once again she found....
 - g. Six more times she found Him... by the lakeshore, by the hillside, by the village well, by the mountain-top, six more times she fell... but she found...

- h. AND EVERYTIME, THE MAN WHO SAVED HER WAS THERE.
- 1) ~~Always there~~ to touch her heart, to scoop up the ashes, to sweep out the demon.
 - 2) ~~Six times~~ she trembled in His presence, as with agonizing tears He poured out His heart to ~~His Father~~ above and begged for her salvation.
 - 3) ~~Six more times~~ she listened through her own tears as this loving Man poured forth strong cries to One He called FATHER....FATHER, FORGIVE HER, FOR SHE DOESN'T KNOW WHAT SHE IS DOING.
 - 4) ~~Six more times~~, He gently reached down to lift her back to her feet again.....NEITHER DO I CONDEMN YOU...NOW GO AND THIS TIME LEAVE YOUR PAST BEHIND.....
 - 7) The grown-up girl had never, no never, known such compassionate grace in her life....
 - 8) ~~Never~~ an angry tongue-lashing like at home.... never a raised hand of vengeance.
 - 9) But ~~always~~...every time she took her fallen, failing heart to this Man...always He was there...as if He were waiting for her.... there to reach out and lift her up again....
- 10) And at the seventh time, as she once again went while He cried to His Father above... it was the seventh time that she saw the horror, the flame, that she witnessed the pain of her failure that brought His tears... --It was the seventh time...in seeing how offensive sin is to His unsullied purity... THEN IT WAS THAT MARY, THE GROWN-UP GIRL FROM BETHANY, FOUND IN JESUS, THE NEW MAN OF HER LIFE, A SAVIOUR FROM THE DEMON OF HER BURNED OUT HEART!
- 11) It was the seventh time that this grown-up girl finally let Jesus' grace set her free!
11. This time, Mary went home.
- a. Not to Magadan, or Magdala, BUT HOME TO MARTHA AND LAZARUS AND BETHANY AND SIMON THE PHARISEE WHO FIRST LED HER INTO SIN.
 - b. The grown-up girl is not a runaway now....She is a woman who at last has found her home in the heart of Someone called Jesus.
 - c. Forgiven and free...HOW DO YOU THANK SOMEONE FOR THAT MUCH GRACE?
 - d. Mary didn't know...but she had a plan.
12. The grown-up, fallen-down, lifted-up girl stood in the darkened wings of the ornate house that was the night scene of a festive banquet.
- a. The woman in the shadows of the courtyard knew this house well....It had been here in its cloistered inner sanctum that its owner had beguiled the woman-then-a-girl into sin.
 - b. He was still here...and now she was back.
 - c. Only the passing of the years had changed the pretty features of the woman.... --The meeting of another Man had changed her heart, too.
 - d. She had told Jesus all about that guilty day long ago with Simon...and she had heard Jesus' command to forgive Simon in her heart....and she had obeyed...AND HAVING FORGIVEN HIM SHE HAD BEEN SET FREE.
 - e. But tonight, she has returned to the shadows of this courtyard for another reason.
 - f. The banquet Simon throws this evening is for Jesus. AND IT IS FOR JESUS THAT MARY HAS NOW COME.
13. Nervously, there in the shadows Mary reaches inside her robe and brings out once again the prized possession clutched in her fingers.
- a. Tremblingly she holds it in the light of a torch across the courtyard.
 - 1) It was an ALABASTER JAR...A TINY STONE VESSEL CARVED OUT OF TRANSLUCENT LIMESTONE.
 - 2) It had been sealed shut.
 - 3) Sealed to protect the precious contents of the vessel.
 - 4) Mary's hands trembled as she held the alabaster vessel to the light.
 - 5) Then to her ear, as she shakes the alabaster and listens for the sound of its oily contents.
 - 6) A full year's wages...or a full life's savings...are the price of what is within.
 - 7) Just yesterday, concealing that exorbitant amount of cash in her robes, Mary had rushed across the Mt. of Olives to the bazaar-crowded alleyways of Jerusalem.
 - 8) If tonight was to be the night, then she must hurry!...hurry throw the already-passed-over-crowded alleys....past the farm-produce smelling carts, past the cattle-wrecking stalls, past the Oriental merchants hawking their rugs, their jewels, their spices.
 - 9) Darting into a dark eastern booth, Mary had let the curtain fall closed behind her.

- 10) To the smiling, bowing caravan merchant from the east, Mary's instructions were quick and simple.
 --No, she did not want to purchase the Cassia perfume....
 --No, she was not interested in the scent of the lilly or the rose or the onycha.
 --Nor did she wish to buy the Arabian myrrh.
- 11) She wished, please, to have the Indian spikenard.
 --Extracted from a tiny Himalayan plant that grew above the 11,000 ft. elevation, SPIKENARD was the most exotic of all eastern oils and fragrances.
 --And the most expensive too, Madam....the merchant tried to caution the young women in his booth.
- 12) But Mary's heart was overflowing with an inexpressible gratitude for her Lord's gracious pardon and salvation...
 --and spilling on the counter before the wide-eyed merchant was the sound of a year's wages...or a life's savings....
- b. And now Mary holds the little alabaster vessel, sealed for protection, in the light of the court.
 1) ~~If~~ Jesus was going to be crowned King, then why not anoint Him with her spikenard?
 2) ~~If~~ He was going to be executed, then why not now anoint His body before He would die?
 3) EITHER WAY....THIS CROWN-UP GIRL WISHED TO PUBLICLY THANK HIM WHOSE GRACE HAD LIFTED HER FROM SHAME, WHOSE GRACE HAD RESTORED HER TO LIFE.
- c. Drawing a breath, Mary stepped out of the shadows and quietly moved toward the bright light and festive sounds of the banquet room.
 1) Like a little girl, timid and fearful, at her first day of school, Mary with bowed head slips into a room full of men--laughing men, talking men.....suddenly silent men, staring men.
 2) Glancing up only enough to see where Jesus was reclining, Mary hurried to the foot of His couch.
 3) Her knees trembled, her hands shook as she as unobtrusively as was possible knelt by Jesus feet.
 4) The alabaster vessel trembled in her hands as she nervously tried to break its seal...finally, the vessel cracked open....AND THE CROWDED ROOM IS PERMEATED WITH THE EXOTIC FRAGRANCE OF SPIKENARD.
 5) No one moved or spoke, as the grown-up girl poured a few drops of the oil on her palm and then stood to rub it

- 6) Lovingly, gratefully she rubbed those drops upon the head of Him Who was her Saviour.
 7) Unable to contain her tears any longer in front of this room full of men, the grown-up, fallen-down-but-lifted-back-up-again girl fell to her knees at Jesus' feet as hot tears of gratitude and cool drops of spikenard and long locks of hair fell in loving thanks upon Him Whose grace had saved her life.

14. Her heart ready to burst, her throat choked with emotion, her eyes brimming with tears, MARY LAVISHED UPON HER SAVIOUR HER ALABASTER BOX OF GRATITUDE.

But has it occurred to you that

15. Actually, the story of the alabaster box is in reality the tale of two alabaster boxes.
 a. Yes, there was the alabaster box of her GRATITUDE.
 b. But, ~~first~~ there was the alabaster box of HIS GRACE.
 1) In the words of our scripture from Ephesians this morning, GOD HAS LAVISHED UPON US THE INCOMPARABLE RICHES OF CHRIST'S GRACE!
 2) What a superlative, what an alabaster box!
 3) GOD HAS LAVISHED UPON US THE INCOMPARABLE RICHES OF CHRIST'S GRACE (Eph. 1:78,;2:7)
- x Two alabaster boxes!
 1) The alabaster box of His grace lavished upon us...
 2) The alabaster box of our gratitude lavished upon Him!
- d. "FOR BY GRACE HAVE WE BEEN SAVED THROUGH FAITH... IT IS THE GIFT OF GOD!"
 e. No wonder John Newton could exclaim,
 Amazing grace! how sweet the sound,
 That saved a wretch like me!
 I once was lost, but now am found,
 Was blind, but now I see.
- Is it it true? f. The alabaster box of God's grace has been poured out through the life and death of Jesus, poured out for all mankind, like an exotic spikenard upon the polluted, putrifying hearts of sinners all!
 Is it it true? g. And wherever the sweet fragrance of Jesus' grace permeates there the hearts of men and women and youth are changed, born again, set free from putrifying and perverting sin, released to soar like eagles in the heavens!
- h. "FOR E HAS LAVISHED..."

16. Before we pray, I wish to make a special appeal to some hearts who are here this morning.
 - a. There are some hearts here this morning very much like the heart of Mary....grown-up but burned-out...
 - 1) No, Mary's sin may not be yours...but the hopelessness of her life may be you.
 - 2) Stuck in a vicious circle that never seems to let you go, this a.m. you feel so helpless & hopeless
 - 3) Friend, the Man Mary met is waiting to meet you...
 - 4) He died on Calvary that the alabaster box of His gracious pardon and gentle power could be yours.
 - 5) Jesus can save you, my friend.
 - 6) Why don't you publicly respond to His gracious invitation this morning and INVITE HIM INTO YOUR HEART, YOUR HOME, YOUR MARRIAGE YOUR LIFE.
 - 7) In just a moment I'm going to invite you to join m
 - b. There are other hearts this morning just like Mary.
 - 1) You've been set free by Jesus before....
 - 2) But in the rush of life, in the press of it all, you've wandered away from Him ~~and away~~
 - 3) Maybe like Mary you've been back to Jesus to be set free from the demon of that sin, but still you wonder and wander.
 - 4) Listen, friend, the same Jesus that healed Mary can touch your heart again...seven times, ~~seventy times~~....JESUS HASN'T GIVEN UP ON YOU...
 - 5) Please don't give up on Him...
 - 6) Why don't you come forward to Him this morning....
 - 7) Jesus' alabaster box of grace will wipe you clean and set you free....just you wait.....
 - 8) In a moment I'm going to invite you to come forward
 - c. Some of you like ~~me~~ ^{like me} have grown up in the alabaster community...you've known about Jesus and His grace and His church almost all your lives.... but YOU'VE NEVER STEPPED ACROSS THE LINE... YOU'VE NEVER OFFERED YOURSELF FULLY TO JESUS....
 - 1) It was here on this campus nearly twelve years ago that Jesus' grace finally permeated my proud, self-contented life and I was saved.
 - 2) And it can be here in this church today, that you ~~too~~ can give up your proud self-centeredness and find sweet fragrance of Jesus' grace and a salvation THAT COMES ONLY FROM HIM, NOT A DROP FROM YOU...
 - 3) How about you, friend, won't you too come forward?
17. Oh Jesus, here we are, hearts open to the perfume from your alabaster box of grace. Lavished upon us, Jesus, but I pray, not lost upon us. You are speaking to some hearts right now Jesus..give them grace and power to stand up for you now...Amen...won't you come not

FLY LIKE AN EAGLE:
"ON KINGS AND CASTLES AND CORRIDORS OF POWER"

INTRO:

1. Just a few days ago, Karen and I sat in rapt silence...
dwarfed by the towering arches and stained windows
of St. George's Chapel in Windsor Castle, the ^{century} ~~millennium~~
weekend residence of the Queen of England.
 - a. It was Sabbath evening, the twilight colors of a
a Saturday night hurried upon the rocky ramparts
of this ancient castle and chapel.
 - b. We, with a handful of other tourists and worshipers,
were gathered in the choral chancel of this
royal castle's cathedral.
 - c. We had come for Evensong...and this evening it would
be sung by the Chapel's boys choir.
 - d. How can you describe the moving experience of sitting
there in the echoing chambers of that chapel as
those boyish voices sang anthems of praise!
--(HOW I WISH PMC WERE ABLE TO SPONSOR A BOY'S CHOIR)
 - e. During the service I had noticed a gold-lettered
inscription on the chapel floor.
 - 1) Not being able to make all the words out,
I stepped over to the plaque after the service
had ended.
 - 2) There I read the declaration that somewhere
below me were the remains of, among others,
King Henry VIII.
 - f. HENRY VIII...that's right...the king with all the
wives...the monarch of England who severed his
nation's ties with the medieval Roman church
and established the Church of England.
 - 1) Henry VIII...one of the great personages of POWER
in history!
 - 2) Henry VIII...even in the quiet worship of a
boys' choir Evensong...the DREAM OF HUMAN POWER
ACCOMPANIED the angelic singing of divine
praises.
2. POWER...HISTORY....ENGLAND AND SCOTLAND....
 - a. Everywhere Karen and I turned in our nine days of
roaming the beautiful land of Britain there were
the evidences from history's bosom of the
very human, often bloody, STRUGGLE FOR POWER.
 - b. (POWER)...you can feel it standing in the towering
shadows of stone castles and rocky ramparts.
 - 1) Windsor, Edinburgh, Carlisle, Stirling, Doune,
Holy Island....
 - 2) POWER etched in plaques and paintings and palaces
 - 3) the halls of royalty, the chambers of majesty,
THE CORRIDORS OF POWER....everywhere you turn...

- c. Venerated heroes and heroines of the past...PEOPLE
OF POWER WHO LEFT THEIR IMPRINT ON TIME AND HISTORY
AND ENGLAND AND SCOTLAND.
 - 1) Everywhere you turn.
 - 2) Trafalgar Square--Admiral Lord Nelson (with
a name like that he can't be all that bad!)
..his masterful victory at sea in 1805 that
cost his life....
 - 3) The story of his power is still being told in
graphic color and light at Madame Tussaud's
Wax Museum!
 - 4) POWER...the history of the human struggle for
power is etched on the cobblestones, carved
on the annals of time immortal
- d. POWER...not just in England and Scotland...BUT THE
DESPERATE HUMAN QUEST FOR POWER IS THE STORY
OF ALL OUR HISTORIES, ALL OUR STORIES.
3. And so it is, that as we resume our "FLY LIKE AN EAGLE"
series from the book of Ephesians this morning,
we do not get very far into the book before
we encounter POWER.
 - a. And the message we will read this morning rings
louder than the chimes of Big Ben above Westminster
Hall in London.
 - b. It is a simple message with a significant ^{implications for} serious
meaning.
 - c. It is this: [THE INCOMPARABLY GREAT POWER OF GOD
IS PROVIDED TO EVERY XN THROUGH THE PRESENCE OF X]
 - 1) The power of God is provided through the
presence of Christ.
 - 2) POWER...THIS DESPERATE QUEST OF THE HUMAN HEART...
the drama of every human life...POWER...
DIVINE POWER IS YOURS THROUGH DIVINE PRESENCE.
 - 3) The power of God is provided through the presence
of Christ to every Christian man and woman.
 - d. That is the message of Paul in Ephesians.
 - 1) Let's consider it more closely...
 - 2) First, the POWER OF GOD...and then, THE PRESENCE
OF CHRIST.

I. THE POWER OF GOD

1. Talking about a 'Beating in superlatives' -- here's
one more superlative for our contemplation!
--READ 1:18 and 19 NIV
2. You want POWER...well there, here it is! AND WHAT POWER!
 - a. Let's notice how Paul describes it in the Greek.
 - 1) First he uses a participle, from GK verb:
HUPERBALLŌ--two parts to the word

HUPER...hyper....hyperactive/hypersensitive...
hyper...that which goes BEYOND....

--and BALLS...I like to think of a ball...and
what do you do with a ball...you THROW it...
TO THROW

--put them together...THAT WHICH IS THROWN BEYOND
--illus: It's like when you're playing catch
with the football....and you tell your
friend to go farther...OH, NO, YOU CAN THROW
FARTHER THAN THAT....farther back....farther
and farther....

--Paul says that when you're talking about God's
power....you can't settle for any tame,
human limitations (Scotland, England, or Amer)
...go farther...and farther.... beyond that,
too....farther beyond....

KJV
exceedingly
--NIV comes along and chooses INCOMPARABLY
because it's FAR BEYOND ANY COMPARISON...
this divine power Paul describes.

But there's more in the Greek.

a) "great"--mega/megapolis, megabomb, etc.
b) "power"--dunamis, the familiar word from
which we derive our "dynamite"

c) "mega-dynamite"--talking about great power!
b. Paul scrambles in the archives of human language
and comes up with INCOMPARABLY MEGA-DYNAMITE to
tap the reality of divine power!

1) I'm talking about POWER, Paul writes.
2) You can't compare it with anything....its reality
is THROWN BEYOND AND INCOMPARABLE with our
puny concepts and horizons of power.
3) What a superlative....what power! THIS POWER OF GOD.

2. In fact, Paul says, I'd like to illustrate it for you.

a. (No preacher is content to simply state a truth; he's
ever searching for an apt illustration.)

b. But Paul can't find one in the human context.

c. Instead he taps the greatest theophany of power
the universe has ever witnessed.

d. He says, LET ME TELL YOU ABOUT THE RESURRECTION OF JES

e. read v. 19b-21

f. WE'RE TALKING ABOUT POWER, PAUL PENS TO THE EPHESIANS!
--resurrection power!

--Power that split a pre-dawn mantle of midnight some-
where outside the walls of Jerusalem early one Sun.

--Power that saw the Son of God snatch the shackles of
death and the Devil, of sin and Satan, forever....
as He clutched the keys of Hades in His hands and
marched with tread of conqueror to His place on
eternal throne....

3. POWER....Paul writes...POWER...INCOMPARABLY, THROWN
FAR BEYOND OUR FINITE UNDERSTANDING, MEGA-DYNAMITE
POWER....

a. Paul writes in v. 18, "I WANT, I PRAY THAT YOU WILL
KNOW THAT POWER."

b. Do you...do I? *in your life & living?*

c. Oh, I want that power, we long for that power, don't
we?...BUT DO WE KNOW THAT POWER....do we know it?
experience

4. POWER....GOD'S POWER....we limit it, don't we?

a. We make excuses for God, so we can explain how little
ole me can limp along through life without
experiencing victory and maturation and growth.

1) "Let's face it--the XN life is a battle and march,
and that temptation of mine is something that
I'm having to learn to live with and yield
to now and then." (TOO BAD GOD DOESN'T HAVE
ENOUGH POWER!)

2) "I mean, there are some weaknesses that you just
have to coexist with...and some of mine are
some of those." (TOO BAD GOD DOESN'T HAVE
ENOUGH POWER.)

3) "My situation? Hey listen, if you knew my
family background and hereditary weaknesses,
you'd understand why I keep failing in this
particular area of my personal life....
(Oh, I'd love to have victory....TOO BAD
GOD DOESN'T HAVE ENOUGH POWER!)"

4) "Now, let me tell you that I don't have any prob-
lems at all with the major sins of the vast
majority around me....I don't do big sins....
Now, it's true I have a problem with my
temper and my pride and my vanity and
a little bit of lust down deep within....
BUT THOSE ARE THE LITTLE ANNOYANCES
THAT THE XN HAS TO LIVE WITH ALL THROUGH
LIFE....oh sure, I'd like to be free
from them, too...BUT IT'S TOO BAD
GOD DOESN'T HAVE ENOUGH POWER FOR M

b. Excuses for God...we make them, don't we?

1) A subtle XN fatalism and defeatism that seems to
suggest there's no way out so what's the use?

2) Why trouble the Master with it?--how often we
quote the words of Jarius' servant to the ruler
in announcing the child's death.

3) No sense in bothering God about it....WHAT CAN
HE DO? WITH MY WEAKNESSES AND MY REPEATED
FAILURES?

Gossiping
criticizing
self-righteousness
envy & jealousy

- c. I'm reading the NT and PS and PROV through on a monthly cycle now, and I've been impressed with how often God keeps affirming to us the availability of His power!
- 1) "Everything is possible to him who believes."
- 2) "With man it's impossible; but with God all things are possible." "All things then..."
- 3) "Ask and you'll receive."
- 4) It's almost as if God in wide-eyed wonder is asking us, DON'T YOU BELIEVE I CAN DO IT?
- 5) Listen, Paul exclaims, HE'S HAS INCOMPARABLY, FAR BEYOND THE THROW OF OUR CRASP, MEGA-DYNAMITE POWER AVAILABLE FOR US!
- d. And what do we do? (We do so object to reference their 1) We "DECLARE" God with our excuses.... for Him.
- 2) We "CIRCUMSCRIBE" God's power and omnipotence by our continual excuses for explaining why that power somehow is ineffectual and ineffective for us!
5. Do you, do I want that power? Do we really?
- a. Then hear the message of Paul in Ephesians about that power: THE INCOMPARABLY GREAT POWER OF GOD IS PROVIDED THROUGH THE PRESENCE OF CHRIST.
- b. The power of God comes through the presence of Christ.
- c. We've considered the power of God . . . now let's contemplate the HOW-TO for obtaining that power... let's consider the presence of Christ.
- II. THE PRESENCE OF CHRIST
1. Paul introduces the theme of divine power in ch. one, but then weaves it to the surface once more in ch. three in what many consider to be "one of the most grand and sublime" prayers "in the oracles of God" (Clarke).
- a. Can you pick up the theme of power here?
- b. 3:14-17a.
- c. There it is... THE POWER OF GOD IS PROVIDED THROUGH THE PRESENCE OF CHRIST.
- d. In fact, what we have here is a very Trinitarian description of divine power:
- 1) The Father provides the power (incomparably great)
- 2) through Christ
- 3) who comes to our hearts through, as v. 17 points out, the Holy Spirit in our inner being.
- e. THE POWER OF GOD IS PROVIDED THROUGH THE PRESENCE OF X
- X: You want to be strengthened by divine power? THEN LET CHRIST DWELL IN YOUR HEARTS BY FAITH.
2. We cannot escape it, can we? THE UTTER REALITY OF THE GOSPEL'S GOOD NEWS!
- a. Over and over and over again, we are reminded in scripture that our salvation from the penalty of sin and our salvation from the power of sin are all wrapped up in Christ Jesus.
- b. "THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH."
- c. Could Paul express it more simply?
- 1) He draws a very simple word picture.
- 2) He draws a house... his CK word, katoliko, is from a verb that means to make one's home, to be at home.
- d. YOU WANT POWER IN YOUR LIFE? PAUL ASKS.... THEN LET CHRIST MAKE HIS HOME IN YOUR HEART.
- e. It is, very simply, a relational theology of power.
- 1) Jesus and the XN men, Jesus and the XN woman, Jesus and the XN youth....
- 2) A divine-human partnership is the relational theology of power.
- f. IF WE WOULD EXPERIENCE THE POWER OF GOD IN OUR LIVES, WE MUST EXPERIENCE THE PRESENCE OF CHRIST IN OUR HEARTS.
- g. reread 14-17a
3. Suddenly, this daily early a.m. or noontime or evening encounter with Christ in conversational prayer and contemplative reading of His Word... now, in the light of Paul's imprisoned quill, now it isn't simply a nice, little XN option for those who have the time!
- a. Suddenly now, it's a matter of spiritual survival.
- b. It's the critical difference between VICTORIOUS POWER and IMPOTENT DEFEAT in the XN life.
- c. This business of REV. 3:20 and Jesus knocking at my heart's door every morning and my making the decision whether I'm going to ask Him to possess my thoughts and actions and plans for the day
- Oh! whether I'm going to go it on my own today...
- suddenly now in the light of Paul's pen, it means the difference between OMnipotence and IMPOTENCE.
- d. "God, the Omnipotent" we sang joyfully this morning.
- e. Well, if we want God's power, a little epistle proclaims this morning, we must invite Christ's presence
- f. Not even Paul will let us get away from the relational theology of XNY, the divine-human partnership in power.

4. Oh, make no mistake, it is as Ellen White has written in COL 314 "This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ."
- The power is outside of us!
 - But that's Paul's point.
 - Unless we invite the Power outside of us to come and dwell inside of us, we will not know the "incomparably great power" that God has made available to us through Christ Jesus!
 - Listen to this quotation, Ed. 29:
"There is in (our) nature a bent to evil, a force which, unaided, (we) cannot resist. To withstand this force, to attain that ideal which in (our) inmost soul (we) (accept) as alone worthy, (we) can find help in but one power. That power is Christ. Co-operation with that power is (our) greatest need." And I include the following sentence, because of our educational environment in this congregation and campus "In all educational effort should not this co-operation be the highest aim?"
 - A divine-human partnership in power...WHERE HIS POWER ON THE OUTSIDE BECOMES HIS PRESENCE ON THE INSIDE...BY MY DAILY INVITATION.
 - DA 355:
"A daily, earnest striving to know God, and Jesus Christ whom He has sent, (will) bring power and efficiency to the soul."
 - Paul's message about God's incomparably great power is simple and straight forward: THE POWER OF GOD IS PROVIDED THROUGH THE PRESENCE OF CHRIST.
5. POWER...because that's what we need, isn't it? We who seem to live in the incessant cycle of defeat-failure-defeat-failure, up-down-up-down.
- We need this divine power that provides for victory and protects from defeat.
 - illus: You may be surprised at this, but one of the most inspiring moments of our travels in England came a week ago Thursday morning, when Karen and I maneuvered our little Austin Metro through the green, rolling hills of the northern Yorkshire moors.
- We parked the car...and walked up the pasture hill to a pile of stones that ridged the hilltop.
 - Mossy, grey-brown, and very ancient...stones just a few years younger than the Apostle John...and it was that realization that was so stirring to me.
 - Piled up there between 122 and 128 AD, those stones are the remains of a massive protective rocky wall that the Roman Emperor Hadrian had his legionaires build.

- 4) A winding, twisting, climbing, dropping defensive wall built by the Romans to keep the "barbarians" of the north from invading Roman England.
--And nearly nineteen hundred years old.
--I stood on their pinnacle and for a moment felt a part of history.
- c. One hundred years before those stones and that wall were erected, Someone else stood atop another pile of rocks, stood nailed to a Roman cross.
- And because Jesus did, He released for the men and women of this fallen race AN INCOMPARABLY GREAT POWER that like Hadrian's Wall can protect from defeat and provide for victory!
 - Hear these words from DA 490, 1:
"Henceforward Christ's followers (are) to look upon Satan as a conquered foe. Upon the cross, Jesus (has gained) the victory for them; that victory He (desires) them to accept as their own....The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us....Look to Jesus your helper....Why not talk of Jesus? Why not magnify His power...?"
→ yes we do talk of Him - but I feel - I don't feel it enough
→ we'll be putting it into practice - but I feel it's not enough
→ Paul is trying to have the power of God in our lives - not just in our minds
d. There it is, my friend, POWER....POWER FOR OUR LIVES BESETTING WEAKNESSES AND PERENNIAL FAILURES... the power of God through the presence of Christ...
- Which means we don't have to keep making excuses for ourselves or for God.
 - Big sin, little sin....victory for every sin... through the power of God that can only be ours when we practice the presence of Christ.
 - read 3:14-17b, 19b

CONCLU:

- The power of God is provided through the presence of X.
- In closing, I wish to share one more place we visited in England.
 - This one in the very heart of London town itself.
 - A three-storey brick structure on busy City Road.
 - It was the last home of John Wesley, a man of God I deeply admire, whose biographies I've read.
 - Here was a man, who while at Oxford in college, began to hunger after righteousness and holiness, but who didn't fall in love with Jesus until after he had begun his ordained ministry.

- e. But when he met his SAVIour, his life and ministry were radically transformed.
- f. And ignited by the incomparably great power of God through the presence of Christ, John WEsley along with his younger brother Charles and friend, George Whitefield, turned England upside down!
- g. The greatest revival that nation has ever witnessed.
- h. 80,000 people become a part of the new Methodist Society because of this man of God.
- i. It was almost a spiritual experience for me to walk room by room through his last home...to see his artifacts, his humble possessions, his Bible, his GK and Latin scriptures.
- j. But the greatest stirring of my heart came when I stepped into a tiny by 5 x 6 windowed cubicle that was his prayer room.
 - 1) There he repaired every early morning to be alone with God.
 - 2) And from that room he would leave, as he once wrote, to share with others what God had spoken to him.
 - 3) Just a chair there...and a padded kneeling bench before the window.
 - 4) And there on that spot, John Wesley through ^{study} opened his heart day after day to the presence of Christ.
 - 5) And from the padded stool, John Wesley rose up in the power of God and set the world aflame!
- k. Well, I felt hardly worthy, but it seemed the right thing to do...to kneel on that same spot where a great man once prayed...and rededicate my heart and life to the Christ of John Wesley and the Christ of Paul.
- 3. What John Wesley found, what Paul discovered, you and I may also have.
 - a. THE INCOMPARABLY GREAT POWER OF GOD IS PROVIDED THROUGH THE PRESENCE OF CHRIST.
 - b. And like they did, this generation, you and I, can go forth in that power and turn this world upside down one last time...and then shall the end come.

*Incapotent (ord of incomparably great power—
hasn't he made success (enough?)*

"FLY LIKE AN EAGLE: THE ADAM BOMB"

INTRO:

"The Adam Bomb"...

1. In addressing the subject of womanhood and its role in the home and by extension in the church and by extension in society, I fervently appeal to the words just sung, "There's a sweet, sweet spirit in this place," to be the prevailing reaction you will have toward this humble preacher when I conclude this morning.
 - a. In advance, I thank you for your sweet, sweet spirit.
 - b. When it comes to the role of women in the church, I am fully aware of vigorously defended and debated opinions and positions that do not agree and concur with each other. *But I find myself as pastor of Pioneer finding great comfort in the methodology of the late Senator Everett Dirksen.*
 - 1) As senator from Illinois, Dirksen often found himself uncomfortably wedged in the middle of some hotly contested controversy among his constituency.
 - 2) And politicians are loath to take a stand sometime
 - 3) And so, when voters would confront Senator Dirksen and demand to know where he stood on the issue under debate, the Senator would reply:

"Well, some of my very dear friends are vehemently opposed to this issue, and have shared with me viable reasons why I too should be opposed to this matter.... And then, some of my other very close friends, I find, are vigorously supportive of this issue.... and they, too, have shared with me good reasons why I should support this issue.

Well, I don't know about you, BUT I BELIEVE A MAN OUGHT TO STAND WITH HIS FRIENDS.... SO THAT'S WHERE I STAND."
 - 4) And he would shake their hands and walk off in triumph!
 - 5) And so, dearly loving parishoners on both sides of the women in ministry discussion, I BELIEVE A PASTOR OUGHT TO STAND WITH HIS PARISHONERS, AND SO THAT'S WHERE I STAND!
 - d. I humbly approach this subject as a man - and as a man I may say, I do. Not wanting to sound chauvinistic, I must affirm my deep and abiding belief in women, for I married one.
 - a. And I can assure you that she will be hanging on every word that I say this morning...
 - b. So that she will be able to bring these words back at the appropriate time, so that I too shall hang.... on them.

3. There is no need for me to give a quick excursion into the realm and literature of contemporary feminism.

- a. The woman's liberation movement as reflected in modern feminism had ample and justifiable reason for raising their soft voices into strident cries for equality and justice.
- b. Historically, the track record we men have for subjugation and oppression and chauvinistic domination of the women *with whom we share God's creation* is shameful and much to be regreted.
- c. Global cultures have held masculine thumbscrews on the female half of the human race.
- d. And so the historical roots of women's cries for compassionate equality and just freedom are implanted in a justifiable need.
- e. *But you have not stood church discipline* It is modern feminism, however, that has in rampant reaction to inequity issued a dangerous challenge to the church and to the biblical model of divinely assigned roles within the human race.
- f. And while it is not our purpose in this celebration context to enter into the Gloria Steinen -- Phyllis Schlafly debate, NEVERTHELESS AS S.D.A. CHRISTIANS IT IS IMPERATIVE THAT WE CHALLENGE A MOVEMENT THAT PLACES HUMAN RATIONALE ABOVE DIVINE REVELATION that exalts cultural criteria above biblical context.

4. Having said that let us turn to the inspired Word of God for divine revelation in the biblical context.

5. Prayer

1. GENESIS *What I want to do is invite you to share the process of how I have attempted to have this conversation with you. Do this with a humble heart and a humble spirit.*

1. Our fall pulpit series from the book of Ephesians continues this morning in a very familiar passage.
 - a. Eph. 5:21-33
 - b. Let's read this passage through without comment....
 - c. Paul's theological basis for writing these words is found in the quotation he inserts in v. 31. --Most translations footnote it as the familiar words of Genesis 2:24.
 - d. And so, before contemplating the words of Ephesians, let's turn our pages and hearts all the way back to the very beginning.... IN THE BEGINNING, GOD CREATED THE HEAVEN AND THE EARTH.
 - e. Let's spend a few moments in Genesis 1 - 3. *After then, if the beginning was important to Pauline theo., then it is vital for our understanding of*

2. GENESIS ONE:

- a. Being very familiar with the words of Genesis 1, we need not dwell long here.
- b. It's the sixth day of creation that dawns in all its pristine beauty.
 - 1) The Creator of this planet strides across the glistening carpet of morning grass.
 - 2) A garden dazzling in soft colors beyond our wildest dreams surrounds the Creator as He stands in the morning glory of that Friday and adds to the feathered creatures of the air and the finned creatures of the sea now the furry creatures of the land.
 - 3) Suddenly as His command, the valleys and forests and hilltops come alive with four-legged creatures of every size and shape.
 - 4) But the Creator looks around, as the storyteller recalls it in God's Trombones, and ponders: "I'M LONELY... I THINK I'LL MAKE A MAN."

c. 1:26, 27

- 1) The Heb. word for "man" is adam, which can be translated "human" or mankind or man or eventually the proper name of the first man.
- 2) But God's image was not in Adam; it was in adam.
- 3) v. 27's clarity declares that the IMAGE OF GOD IS REVEALED IN THE PARTNERSHIP OF MAN AND WOMAN, MALE AND FEMALE.
- 4) So that we can say, TWO SEXES EQUALS ONE GOD... the image of God is male and female together.
- d. Please note that GEN ONE does not address the matter of male and female roles in the human race.
 - 1) Some have attempted to find some sort of divine statement of male and female roles in ch. one, but it is not there.
 - 2) Ch. one very simply but clearly defines the equality that men and women share in the divine image and in the human dominion of this planet.

3. GENESIS TWO:

- a. It is in ch. two, I began to write that the divine roles of man and woman emerge in definition and description.
- b. Here in ch. two, we have a fairly detailed account of what took place that pristine and primeval Friday, day six of creation:
 - 1) We know the story well.
 - 2) But it always thrills my heart to imagine that moment when the Creator finds an earthy strip of ground that sun-bathed morning....

- 3) His shadow falls across the clay-red patch of earth as He stoops down and with eternal hands, begins to work and knead and mold the moist dust!

- 3) I had the thrill of watching Allan Collins, the sculptor who fashioned the twisted knot in front of the science complex here.
 - a) He was on center stage at the Superdome, N.O.
 - b) I watched in fascination as he fashioned a hunk of wet clay into a human face....
 - c) Imagine what it would have been like to watch the Creator form and fashion Adam...

- 4) Every muscle, every joint, every curve and twist of human flesh in eyelids and fingers....
- 5) And then the record of 2:7 is of the Creator bending down low to the ground and breathing into the lifeless sculpture that lies there....
- 6) And suddenly, the clay form shudders...and twitches and trembles....and blinks and gasps for air....AND ADAM BECAME A LIVING SOUL

c. Man, male, created first. — I wonder, is significant?

- 1) Millennia after Moses wrote these words, Paul would refer to the TEMPORAL PRIORITY of the male's creation as a significant factor in the role of the man in the home and in the church.
- 2) And those who hurriedly conclude that if the order of creation is significant, then the animals ought to rule over the human....
 - a) ...they have missed the evident point.
 - b) 1:28 records the divine mandate for mankind to rule over the animal kingdom.
 - c) Paul's reference to the order of creation in I Cor. 11 and I Tim. 2 is not discussing man and animals, but rather man and women.
- 3) The divine record is clear in regards to the order of creation: first, male; then, female.
- 4) How much shall we make of that? NOT A LOT.
- 5) Please remember that order of creation has nothing to do with equality....ch. one has already established male and female equality in the divine image and commission.
- 6) But Paul in Eph 5, and in every other major passage where he deals with men and women in the home and church, relies heavily on the the Genesis record of creation, and so we have turned to it, too... in order to note distinct difference in roles.

- d. And then what does the Creator do on this glorious morning of the sixth day?
- 1) He lines all the animals up and parades them by Adam in order that this "son of God" as Luke 3 refers to Adam might name them.
 - 2) 2:19, 20
 - 3) *Why?* You remember that for the ancients, the assigning of names was a sacred task.
 - a) Names reflected characters and functions.
 - b) And the power to assign a name was connected with control authority.
 - c) James Hurley, Man and Woman in Biblical Perspective p. 211: "God was not waiting to see what sounds Adam would associate with each animal. The prerogative of assigning them names reflects control. He was allowing his vicegerent to express his understanding of and to exercise his rule over the animals by assigning them names."
 - d) "Mankind's headship and responsibility over the animal kingdom is symbolized in God granting Adam the role of naming them."
- e. And of course, you remember, the longer Adams names the pairs of animals that go by....
- 1) "Let's see...I think I'll call you...elephants."
 - 2) "And you two....kangaroos....yes, I like that..."
 - 3) "And you two....goldfinches...you finch around!"
 - 4) And on and on and on....
 - 5) "But I'm not going to be happy with an elephant for a companion....or kangaroo....or a gorilla.. or a goldfinch...."
 - 6) "I WANT A WE."
 - 7) 2:18--as John Stott in the midst of God's acclamations of GOOD, GOOD, GOOD, VERY GOOD.... here is a NOT GOOD.
 - 8) Because it is not good for the male or the female to live in lonely isolation of the other.
 - 9) Mankind were created to live and thrive in each other's company. *married or not married*
- f. And so, 2:20b-22
- 1) You try to imagine that moment when Adam slowly awakens out of that deep, divine sedative-sleep.
 - a) He stretches his long arms and legs.
 - b) He yawns and blinks his eyes.
 - c) And then he hears the voice of his Creator calling, "Adam, Adam, I'd like you to meet someone very special, Adam."
 - d) And Adam slowly sits up...and looks toward Eve
 - e) And it was the first time a human jaw fell open and was unable to be closed.

- 2) Because in all her glorious and radiant, tender and soft beauty, there beside the Creator, fresh from His sculpting hands, was woman.
 - 3) And when Adam finally finds his voice as he almost bashfully crosses the grassy clearing to the side of woman, he sings a song, the first love song of human history....
 - 4) v. 23
 - 5) "And I will call her Ishshah, for she came from ish."
 - 6) "Bone of my bones and flesh of my flesh"
 - 7) 2:24
- "God Himself gave Adam a companion....Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him....she was his second-self, showing the close union and the affectionate attachment that should exist in this relation."
- 8) Bone to bone and flesh to flesh, man and woman were created equal by their Creator...an equality that cannot and must not be denied these many millennia later.
 - 9) *Because Paul refers to pre-fall creation on this side of the fall.* But it is clear...even from the pre-fall record of the human race...that the divinely established roles of man and woman are not the same.
 - a) And it is here that the biblical context and divine revelation challenge the unisexual role similarity that feminism advocates. ("the androgynous ideal")
 - b) While man and woman, male and female, husband and wife, are equal in divine creation.... THEIR DIVINELY ASSIGNED ROLES ARE VITALLY DIFFERENT.
 - c) So that one of them is created before the other...an apparent intentional act of the Creator, WHO COULD JUST HAVE EASILY CREATED THEM AT THE IDENTICAL MOMENT.
 - d) But He did not...instead to one of them whom He created first is given the headship responsibility of naming the other.
 - Before the fall, he names her ISHSHAH
 - After the fall, he again exercises his headship responsibility and renames her EVE or "living"
 - e) In Eden, when E seeks for 2 - he only for man a *subordinate 2 - he has headship responsibility evident in creation account*
 - 10) IT IS AT THIS POINT THAT PAUL AFFIRMS EQUALITY AND UNITY OF HUSBAND AND WIFE, MAN AND WOMAN, AND YET DIFFERENTIATES BETWEEN THEIR DIVINE ROLES WHEN HE QUOTES, 2:24 there in Eph. 5

c. For just as the church joyfully responds in submission to Christ's headship, so Paul writes, should wives respond to their husband's headship.

- 1) For, as Paul writes in v. 22, IT IS "AS TO THE LORD"
- 2) When ~~it is done as to the Lord~~, submission to divinely established headship is not ~~DEWEANING~~ nor is an admission of INEQUALITY OR INFERIORITY.

- 3) When in I. Cor. 11, Paul describes God's headship of X, and X's headship of man, and man's headship of woman he is describing LOVING SUBORDINATION, NOT LORDLY SUBJUGATION

--just as Christ and the Father are one, yet Christ submitted in subordination, even so man and woman, husband and wife, are one, though the man is to ~~exercise~~ loving headship and the wife to respond in graceful submission.

to women
to men
4)

--SUBORDINATION WITHOUT INEQUALITY OR INFERIORITY
In a world gone mad with anarchy and an utter breakdown of once-cherished protective barriers, GOD STILL HAS A COMMUNITY WHERE DIVINE PROTECTION IS ESTABLISHED THROUGH THE EXISTENCE OF LOVING HEADSHIP AND GRACEFUL SUBMISSION.

- 5) Does it not seem apparent that for us to discard God's model of security and happiness in human relationships in the home (and the church) will only further erode God's protective barriers of the family at home and the Family at church.

- 6) Paul's appeal is not only to women....it is to men and women.

3. And so is the appeal of Ellen White when she quotes Paul's words:

a. AH 117: "The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term.... The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?"

b. Ellen White also appeals to women in PP 58:

"Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. In their efforts to reach positions for which He has not fitted them, many are leaving vacant the place where they might be a blessing. In their desire for a higher sphere many have sacrificed true womanly dignity, and nobility of character, and have left undone the very work that Heaven appointed them."

● Flying in the face of contemporary feminism is that inspired challenge!

c. The appeal of the Word of God rises high above our CULTURE'S view of manhood and womanhood--for it is not based on culture; it is built upon creation.

III. PIONEER

1. And what does that mean for you and me and the Pioneer Memorial Family?
 - a. ~~First of all~~, I heard a call in this passage to Karen and me to rise up to the high calling of XN husband of XN wife.
 - 1) As husbands, you and I are to love in a deeply sacrificial way that will enable and uplift the wives God has led us to share life with.
 - 2) As wives, the call to graceful submission in response to loving headship is a call to the divine dignity of womanhood.
 - 3) ~~XN husbands and XN wives do not need to apologize to an unchristian world for their sacrificial commitment and submission to each other in X.~~
 - 4) ~~XN husbands do not need to feel embarrassed for exercising spiritual leadership in the home-family circle, for calling the wife and the children to the family altar day after day and night after night.~~
 - 5) ~~XN wives do not need to feel apologetic about standing in the presence of their husband's loving and protective headship.~~
 --To the call of radical feminism, the XN wife can respond that she has found deep meaning and fulfilling identity in the divine role given her in partnership with her husband.
 - 6) From creation and recreation, I hear a call in the Word of God to XN husbands and wives.
 - b. But secondly, I also hear a call in this Word to the the XN men and women of the church.
 - 1) I hear a call to those who have been gifted with celibacy and have chosen a life of singlehood.
 - 2) I hear a call to those who through death have lost their life partners.
 - 3) I hear a call to rise up to the high calling of XN manhood and XN womanhood. *(in light of our identity)*
 - 4) Listen to Donald G. Bloesch, Is the Bible Sexist?
 "...not...all people are called into marriage, but (this scripture) does mean that even the man who has a celibate vocation can live a Christian life only in cooperation if not in active collaboration with woman. Similarly, the woman who embraces a celibate life can realize her vocation only in conjunction with that of man, and indeed not apart from a certain dependence on man." (36)
 - 5) The creation record is clear that God has created man and woman with a basic need for companionship with other.

"...we must recover the biblical wisdom that man and woman are created for fellowship, that each is incomplete apart from the other. This does not mean the everyone or practically everyone is intended to marry..., but it does mean that even those who choose the single life make their choice with a view to working together with members of the opposite sex for the achievement of common tasks. Just as man is deficient apart from woman, so woman cannot be sufficient apart from man. Against the trend toward male and female independency, Christian faith affirms the ideal of partnership in service, with some differentiation in roles for a unity of purpose." 105

- c. ~~Partnership in service~~ and ~~achievement of common tasks~~—those words lead me to the third call I hear, the call to the church, the Body of Christ.
 - 1) For, as Paul writes in v. 30, "we are members of his body."
 - 2) What ~~are~~ the roles of women and men in the church?
 - a) The NT makes it clear that "in XJ there is no male and no female"—THAT WE ARE JOINT-HEIRS OF SALVATION.
 - b) The NT also makes it abundantly clear from its historical narrative that men and women are JOINT-PARTNERS IN MINISTRY TOO.
 - 3) ----But as I ~~wrestled~~ with Paul's very obvious appeal to CREATION and NOT TO CULTURE as the proper norm for the divinely established *divinity of* roles of men and women,
 * I WONDER OUT LOUD IF IT IS NOT THE TASK OF THE CHURCH TO SEEK THE DIVINE NORM OF CREATION RATHER THAN TO APPROXIMATE THE HUMAN NORM OF CULTURE.
 - 4) If loving male headship and graceful female submission are indeed normative from the very beginning for all human communities, *(relationships)* then the clear but troublesome Pauline declarations regarding roles in the church cannot be quickly dismissed as cultural aberrations.....
 --NOT IF IN FACT PAUL BUILDS HIS THEOLOGY ON THE CREATION OF MAN AND WOMAN.
- d. What does that mean for Pioneer?
 - 1) In all honesty, I am not absolutely certain.
 - 2) Should women be ordained as elders in this church as they have been in many other of our sister congregations?
 - a) At this point, I'm not prepared to say.

As I have wrestled in study & prayer it seems
b) This much I know: IT MUST BE MADE CLEAR
TO ME AND THE PASTORAL STAFF AND THIS
CONGREGATION WHY THE DIVINELY ESTABLISHED
ROLES IN GENESIS ARE NOT PIONEER NORMATIVE...

And if they are—
any decision to
ordain women or
not to ordain women
must be made in
the light of the divinely
established roles
for men & women.

↓
It is not an
issue of equality
in rights. I
substitute a healthy
diversity in roles.

c) If that becomes certain to me and to this
congregation, then I do not believe there
is any divine mandate that would forbid
the ministry of women in the NT male
role of elders in the Body of Christ.

3) What is already abundantly clear is that Jesus
has called women to minister actively in service
in His Body.

a) The NT record speaks for itself.
b) And as pastor of this congregation, I take
this opportunity to publicly express my
deep gratitude and heartfelt appreciation
for the thousands of hours that our
women give in loving service to
this church.

a) in our Sabbath Schools, from children
to adults.
b) in our Pathfinder Club for the youth
c) in our community service ministries
d) in the ministry of our deaconesses
e) in the small group prayer and study
leadership they exert across campus
f) in the soul-winning efforts they
exert in sharing the gospel with those
who have not heard the good news.
g) in the way they represent this Body of X
in their professions at the hospitals,
in the surgical wards, as nurses
and physicians. Secretaries
in their public ministry as teaching the
students of this community from kinderg.
through advanced graduate work.
in their community business leadership
in their social interactions with neighbor
hoods
in every professional endeavor that finds
them modeling nobility of XN womanhood
in XJ, I thank you all.

c) But there is another group I conclude in
mentioning--no newspapers or newscasts carry
the word of their quiet exploits.
--but a record above is being kept
--AND so to my own faithful mother, and to
the godly and loving mothers and wives
who minister in the PMC Family...I and all of us say, thankyc

CONCLU:

1. The Adam Bomb?
2. No, I think not.
 - a. Rather I believe after my study this week, that the divinely established roles for men and women at creation are not a BOMB AT ALL.
 - b. Instead, they are a BALM. b-a-l-m.
 - c. For the troubled society of troubled hearts and troubled homes, for troubled men and troubled women, GOD'S DIVINE MODEL OF HUMAN ROLES offers this day a balm for every heart, for every home, for every church.
- c. Yea, indeed, for the Pioneer Memorial Church.

3. PRAYER:

O Father of us all....
Is your way the best way?
Then, Lord God, show us your way...

"FLY LIKE AN EAGLE: ONE IS THE LONELIEST NUMBER"

INTRO:

1. This morning, for these brief moments together, I'd like to do something a bit different with you.
 - a. And that is to shelve any sort of formal exposition from Ephesians, as we've done the last few Sabbaths.
 - b. Instead, I'd like to ~~chat~~^{confer} with you, a bit more informally and a bit more personally, about a matter that weighs upon my heart and maybe upon your heart, too.
2. Paul introduces this matter here in Ephesians 4, and maybe we could read these words together before we share.
--Eph. 4:1-6
 - a. For those who are visiting with us today, we've been here in the book of Ephesians all this fall together, Sab. a.m.'s and Wed. p.m.'s.
 - b. And now we come to a theme that very simply is captioned, UNITY.
 - c. And it's that UNITY that I wish to ~~visit~~^{confer} with you about for a few moments.

I. A FRAGMENTED WORLD

- ~~Because~~
1. We live in a fragmented world today, don't we?
 - a. Has there ever been a time when society has been broken down into such tiny, minute fragments of life and living?
 - b. I think about the basic nuclear unit of society, the family.
 - 1) It's getting smaller and smaller and smaller.
 - 2) In fact, the large, extended family is almost a rarity and an oddity today, isn't it?
 - 3) Grandma and Grandpa don't come and live with us anymore.
 - a) They can't because we can't.
 - b) Our professional lives today criss-cross us as modern nomads all across this nation.
 - c) In fact, we've become a nation of transients, haven't we?
 - 4) And so the family has been fragmented into smaller and smaller units.
 - 5) And ~~now out of sheer necessity~~^{now out of sheer necessity} we have to rely on professional families called "homes" and "centers" and "facilities."
 - c. And besides, economically, who can afford large families anymore?

2. We live in fragmented world today, ~~where as someone once wrote, "ONE IS THE LONELIEST NUMBER THAT YOU'LL EVER DO."~~
 - a. And even though with all our rapid transit and instant communications that have made our world the global village that McLuhan talked about, even so we live in fragmentation.
 - b. Sure, we can know in an instant what's happening in Moscow and Tokyo and Chicago...and yet, what's transpiring within the four walls of our nextdoor neighbor in Barrion Springs we may not discover for weeks or months or never.
 - c. It's a fragmentation that has almost become an isolation, isn't it?
 - 1) You're busy in your world, and I in mine.
 - 2) "And say, honey, I see the moving van pulling up to the house across the street again....Wish we'd had the chance to get to know them before they left."
 - 3) Maybe the next ones...or the next ones..or the next ones.
3. We live in a world of fragmentation.
 - a. You think of all the hundreds of fragments that life has become reduced into:
--little societies springing up here and there with their narrow boundaries for memberships
--tiny clubs, small associations, minute organizations, minor movements
 - b. isolated...fragmented....
 - c. The niches that you and I are finding comfortable or available are shrinking smaller and smaller.
 - d. Until finally for many, "one is the loneliest number."
 - e. It's not even "you and me against the world" anymore...now for many it's "one is the loneliest number."

II. A UNITED CHURCH

1. And in the midst of all this isolation and fragmentation, there is the church, here is the church.
2. But what do we Christians have to offer anymore?
 - a. Are we immune from the fragmentation that surrounds us?
 - b. Are we strangers to isolation and "one is the loneliest number"?

3. Let's face it: it's easy to accentuate the differences among us, isn't it?

- It's so easy to formalize our fragmentations.
- It's so easy to organize our isolation, so that by setting up a few membership and voting requirements we can erect our little walls to mark our fragmented boundaries.

Because SOAs are a highly convicted community

- So that, even in the church, don't we have this group and that group and the other group and those groups and these groups?
- Not to mention those who are in no groups.
- Formalized, organized fragmentation, I suppose it could even happen to the church?

like truth and to take in the four corners of unity from

4. Eph. 4:3--"Make every effort to keep the unity of the Spirit through the bond of peace."

- UNITY.
- What does Paul mean?
- Does unity mean UNANIMITY, united Christians are unanimous Christians?
 - I don't see how it can mean unanimity.
 - After all, this is the same Paul who disagreed with Barnabas and Peter.
 - All three Christians, but not all three unanimous.
 - Which means that even today, sincere and loving Christians will cling to differing convictions and varying opinions.
- And yet Paul admonishes us, "MAKE EVERY EFFORT TO KEEP THE UNITY OF THE SPIRIT THROUGH THE BOND OF PEACE."
 - Almost as if it takes conscious effort to maintain christian unity.
 - Effort...because the natural, usual trend is toward fragmentation and isolation.
 - Effort...because the human tendency is to erect boundaries and barriers that formalize our fragmentations and organize our
 - Effort...because isolation.
 - Effort...make every effort to keep the unity of the Spirit through the bond of peace.
 - Effort...because there is one who only exists in our hearts and minds.

5. But why, Paul?

- Because there is only one Body and one Spirit and one hope and one Lord and one faith and one baptism and one God and Father of us all who is over all and through all and in all...
- And in these seven one's, there are the critical commonalities that can bind our hearts together in loving unanimity--in oneness with God--in unity.

6. One--"the loneliest number"--the very number that has become a symbol of lonely and fragmentation... One...is used by Paul to become a symbol, not of lonely but of unity...not of fragmentation but of fellowship.

- One.
- Unity.

7. Because unity is a response.

- A response the triune God made long ago to become one with us.
- A response the church must make today to become one with each other.
- "Make every effort to keep the unity."
- ...bearing with one another in love...."

CONCLU:

- And so to a Christian institutional community...where jealously guarded independence is coveted freedom... comes Paul's plea to make every effort to keep the unity of the Spirit in the bond of peace.
- And to a Christian congregation...where spiritual convictions and religious opinions are prized as the sign of truth and orthodoxy... come's the plea of Paul to make every effort to keep the unity of the Spirit in the bond of peace, bearing with one another in love.
- In a world of fragmentation, this community and this congregation can indeed be good news?

illus: "O G - why didn't we join hands sooner?"

PRAYER:

God and Father of us all, Lord, and Spirit-- in the name of our triune God grant that Thy unity may become our unity. and that in a world where one is lonely there may be a show that one is unity. one with Thee...and one with each other... in the love and name of Jesus, AMEN.

"FLY LIKE AN EAGLE: THE ART OF THANKSLIVING"

INTRO:

1. I hold in my hands a music box.
 - a. Everybody knows a music box . . . don't we?
 - b. ~~Small boxes, large boxes, simple boxes, ornate boxes,~~
BUT ALL BOXES THAT CARRY DEEP WITHIN THEIR
BOSOMS THE MYSTERY OF MUSIC...
some, finely-tuned mechanism that once it's
wound is able to play its plaintive tune
to a listening world.
 - c. *Thank to
Ent +
DeCourse* On only one simple, but irrevocable condition:
THE BOX MUST BE THROWN OPEN BEFORE THE MUSIC
CAN BE HEARD.

2. Thanksgiving, 1985.

3. And in our rapidly winding down series from the book
of Ephesians that climaxes next Sabbath in a glorious
superlative, we come...appropriately enough...to
a single sentence written by the pen of a prisoner
named Paul.
 - a. One sentence that tells the truth about the music box.
 - b. One sentence that teaches the truth in the words
of Wilfred A. Peterson:
"THE ART OF THANKSGIVING IS THANKSLIVING."
 - c. The art of thanksgiving is thanksgiving.
 - d. But we turn not to Peterson; we turn to Paul...
who said it first, who said it best...

4. *re: thanksgiving & the music box...*
Here in Eph. 5:19b-20--in the art of thanksgiving consider
these two dimensions:
--CONSIDER FIRST THE WORDS, "GIVING THANKS,"
BEFORE CONSIDERING THE WORDS, "MAKING MUSIC"

I. GIVING THANKS

1. "Giving thanks" *that we can do well -- why we're doing it*
--ever since a people called the Pilgrims
and a ship called the Mayflower, *landed* on the earthen rocky
shores of this bountiful land. Americans have learned
over 3 1/2 centuries gathered to practice their national pastime--
TO GIVE THANKS.
 - a. And some of you here have heard many of the
Presidential Thanksgiving Day proclamations that
year after year, administration after administr.,
have called this nation to gather together
and give thanks to God for His bountiful
blessings.

- 1) President Calvin Coolidge: "We have been a most
favored people. We ought to be a most generous
people. We have been a most blessed people.
We ought to be a most thankful people."
- 2) President Harry Truman: "May our Thanksgiving
be tempered by humility, by sympathy for those
who lack abundance, and by compassion for those
in want."
- 3) Our own president Ronald Reagan has himself issued
a call to thanksgiving for this year, 1985.

- b. When Paul writes about "GIVING THANK," we as Americans
and Christians ~~from many nations~~, as we are this
morning here, will heartily agree that we believe
in doing just that: giving thanks!

2. And I dare say that already many of us here this
morning have taken time during this holiday to
draw up our lists of enumeration, our reasons for
appreciation to God.

- a. American XNs do it well--this quick itemization of
of the abundance of the divine bestowals and
the divine blessings.
 - b. And topping our lists of thanksgiving every year
is the standard and usual fare of:
 - 1) *open to
close the
music box...* food--lots of good food we've enjoyed this
year from God...O GIVE THANKS UNTO THE LORD.
--Oh, it's true--we could've enjoyed dining
out a little more often...BUT WHO CAN
COMPLAIN?--not when you think re: Ethiopia!

- 2) *down room* shelter--oh yes, we do have that don't we?
--It's not a bad apartment...quite a lovely
house actually...really do enjoy our
trailer...O GIVE THANKS UNTO THE LORD.
--Now, it's true that our mortgage payments
and climbing interest have been a source
of irritation lately....but when we
think of the flattened town of ~~MIERO~~
COLOMBIA we quickly stifle those murmurs

- 3) family and friends--of course, we wouldn't leave
that off our traditional once-a-year thanksgiving

- 1) *My Times CBS*
Thanks, Paul (int. w. list, would we?
#1 - people in
burden
(young)
elderly - health / life
#3 - joy
#4 - peace
#5 - freedom
#6 - nothing but thanksgiving...
tragedy that ended life on Malta last week....

- c. No, we American XNs are well able to draw up our standard and usual fare of itemizations that include our thanks to God for peace and for prosperity and for people and for power and for plenty and for promise of more and more and for providence and for....
- d. And for Pete's sake, the list does get awfully boring and familiar, doesn't it?
3. But Paul wasn't writing only to Americans...he was penning these words for the Christian.
--And that's why a closer contemplation of his words won't let us be content with our standard, pre-packaged Thanksgiving holiday lists of thanks.
4. v. 20--It's that word "always" that's a bit troublesome, isn't it?
- a. The terminology, the syntax, and the Greek grammar leave very little...actually leave no loopholes at all.
- b. ALWAYS very simply means, ALWAYS.
- c. And how often of the time is always?
- d. ALWAYS is ALWAYS.
- e. You can't get any more frequent than ALWAYS!
- f. Because ALWAYS is ALWAYS ALWAYS
- g. "always giving thanks to God the Father"
- h. Well, I must confess that Paul's always makes me squirm just a little.
- 1) Because I'll be honest with you.
 - 2) I'm not ALWAYS very thankful at all.
 - 3) In fact, there are moments of life when I'm downright UNthankful.
 - 4) There are moments of life, WHEN I'D JUST AS SOON KEEP THE MUSIC BOX SHUT UP TIGHT.
 - 5) I don't feel like playing the music.
5. But listen, fellow XN living in boundtiful and blessed America. Paul isn't through with us yet....
- v. 20--always giving thanks...FOR EVERYTHING!
- a. Once again, the prisoner's pen leaves no loopholes.
- b. Everything very simply means EVERYTHING.
- c. And how much of everything is everything?
- d. EVERYTHING is EVERYTHING of EVERYTHING.
- e. Now, I have to confess that Paul's everything makes me fidger even more, a whole lot more!
- 1) Because there are some everything's that don't seem worth their weight in heartache or headache
 - 2) There are some everything's such as FAILURE, LOSS, ILLNESS, HURT, DEATH...AND YOU KNOW THE LIST...THAT DON'T SEEM THE EVERYTHING'S TO GIVE THANKS TO GOD ABOUT!

Open
Pete's
music
box

Open
close
music
box

- 3) Oh sure, hear it in the news about how an intended hijack victim was only grazed by the bullet of death instead of slain, and then NOW INSTINCTIVE IS THE FEELING OF THANKFULNESS
- 4) Finding another survivor in the volcanic mud and ash of Colombia, and how natural the glad warmth of thanksgiving!
- 4) Come out from under the surgeon's scalpel and discover a brand new lease on life, then of course is the rushing birth of fervent and deep gratitude to God.
- 5) BUT EVERYTHING....AND ALWAYS...GIVING THANKS TO GOD?
6. Ah...that's where the rub is, isn't it?
- a. It's the always that quickly spills into everything that makes this thanksgiving business a big bit more than an American national pasttime once a year!
- b. reread v. 20
- c. Listen to these words from the great Scottish preacher, George Munro. In Glasgow, where he saw the cathedral a few weeks ago:
- "Christian friend, (the hours where we give thanks to God because we have been miraculously spared) are good: but in any life such hours come very seldom. And it is not the rare hours that show the man: it is the common hours of common years. ...it takes far more than any tragic moment (of deliverance) to tell you that anyone is really thankful. To be thankful in the sense of Scripture is to be thankful every ordinary day." (PULPIT HELPS, November 1984)
- d. reread v. 20
- e. An always that leads into an everything
7. And it is that quick procession that Paul intentionally pens that transforms a DAY of thanksgiving into a WAY of thanksgiving.
- a. Because of those two little words, for the Christian thanksgiving cannot remain or reside in one day.
- b. ALWAYS and EVERYTHING speak of a THANKSLIVING that runs around the clock and through the calendar.
- c. ALWAYS GIVING THANKS FOR EVERYTHING is the Pauline art of thanksgiving, living your thanks day in and day out after day after day.
8. But how can this can be?
- a. Everything?...always?...giving thanks?
- b. Does that mean we ought to thank God for the volcano in Colombia and the hijacking on Malta?
- c. And what about my own personal list of heartache and tragedy much closer to home? THANKS for that, too?

9. You and I would have ample reason to challenge this Pauline art of THANKSLIVING were the words to read: ~~ALWAYS GIVING THANKS TO GOD THE FATHER FOR EVERYTHING~~ ^{but the sentence is yet unfinished.}
 - a. For Paul includes the words, "IN THE NAME OF OUR LORD JESUS CHRIST."
 - In His name, give thanks always for everything.
 - b. "Well, I don't see what difference sticking those words on at the end makes with always and in everything giving thanks to God."
 - c. But wait a minute....consider those words slowly.
 - 1) "LORD"--One who has earned the right to lead.
 - 2) "LORD JESUS"--and then the memories of a long ago story come tumbling in, don't they?
 - 3) "ON THE NIGHT THAT THE LORD JESUS TOOK BREAD HE GAVE THANKS."
 - a) Remember those words?
 - b) Remember that night?
 - c) When the lamps were lit?
 - d) And when the music played?
 - e) Do you remember when the Lord Jesus gave thanks on a night that was dark and dreadful?
 - f) "And on the same night, the Lord Jesus gave thanks."
 - 4) On the same night as what?
 - a) On the same night that He was betrayed by a close companion, HE GAVE THANKS TO GOD HIS FATHER FOR EVERYTHING.
 - b) On the same night that He was denied by one He loved, HE GAVE THANKS TO GOD FOR EVERYTHING.
 - c) On the same night that by all external and human criteria He failed, HE GAVE THANKS TO GOD FOR EVERYTHING.
 - d) On the same night when He suffered the agony of loss and rejection, HE GAVE THANKS TO GOD HIS FATHER FOR EVERYTHING.
 - e) On the same night of the day in which He would die, HE GAVE THANKS TO GOD HIS FATHER FOR EVERYTHING.
 - e. Now you, too, Paul writes, in His name, also give thanks to God the Father for everything.
 - f. The Christian is never asked to do for God what has already been done for him.
 - g. Good news!--Somebody else has already given thanks to the Father for everything....in the same night and the same day that you face, Jesus has already given thanks for everything...for you...for me.

- h. Which is why Paul can pen v. 20.....
 - 1) Thanks to our Lord Jesus Christ, God can transform the always of heartache and the everything of hurt into something worth thanking Him about.
 - 2) No, the Scriptures do not declare that ALL THINGS ARE GOOD.
 - 3) But they are emphatic that ALL THINGS CAN BE MADE TO WORK FOR OUR GOOD THROUGH DIVINE PROVIDE
 - 4) Out of ~~tragedy~~ can come triumph.... out of ~~sad~~ can come glad.... out of ~~scare~~ Schuller says, can come stars.
 - 5) So in everything, good or bad, happy or sad, always give thanks to God the Father in the name of the One whose victorious death and resurrection ~~assure~~ us that God will have the last word!
 - 6) So, give thanks always ^{for} everything! *Jesus did -- in His name & by His grace do many more...*

II. MAKING MUSIC

1. The art of thanksLIVING is two-fold: GIVING THANKS as we have just contemplated together and also MAKING MUSIC as the last part of v. 19 which is the first part of v. 20 indicates!
2. "Sing and make music in your heart to the Lord..."
 - a. Because when the soul dares to sing in the face of darkness and difficulty, thanksLIVING is born.
 - b. Because when the heart that can sing so cheerfully in the light chooses to sing so thankfully in the dark, thanksLIVING is born.
 - c. Because when the cage of the songbird is covered with a mantle, it is then in the darkness that the little songster learns her truest and sweetest song.
 - d. v. 19b, 20
 - e. THE ART OF THANKSLIVING IS WHEN THE HEART OF THANKSGIVING IS THROWN OPEN AND THE MUSIC BOX PLAYS ITS SWEET MELODY.
3. For the few moments that this music box will play its clear and sweet melody, I'd like you to bow your head ^{now} and let your heart sweep over the horizon of the past...
 - a. There may have been some events this year that you would never have put on a traditional THANK list.
 - b. No reason, at first glance, for which to be thankful.. *for that past moment, past memory.*

c. But now your heart hears the Word of God counsel
that we are to sing and make music in our hearts
to the Lord, always giving thanks to God the
Father for everything in the name of our Lord
Jesus Christ.

f. THE ART OF THANKSLIVING IS WHEN THE HEART OF
THANKSGIVING IS THROWN OPEN AND THE MUSIC
BOX PLAYS ITS SWEET MELODY.

g. In this quiet moment, as you hear this music box
open your heart and looking back to the past
give thanks to God for everything in the
name of our Lord Jesus Christ.

→ *grace of our Lord Jesus Christ in his dark night will
help us to give thanks to God in simple, quiet trust. How His
hand has carried us
where we could go no further*

CONCLU:

1. THE ART OF THANKSLIVING IS WHEN THE HEART OF
THANKSGIVING IS THROWN OPEN AND THE MUSIC
BOX PLAYS ITS SWEET MELODY.

2. v. 19b, 20

3. Prayer:

Lord Jesus,

You have seen our lists and You have known
our lives.

We pray that this day of thanksgiving might
be transformed into a way of thanksLIVING.

So that we will be thankful even as You
were once thankful...

not only for the shining days
but also for the shadowy days that
lie ahead.

Help us to throw open the music box of our
hearts, that the sweet melody of our thankfulness ^{LIVING}
will ring in the courts above ALWAYS....

AND IN EVERYTHING.....giving thanks...
in your Name....AMEN.

"FLY LIKE AN EAGLE: LOVE STORY"

INTRO:

1. This morning, as we conclude our fall pulpit series from the book of Ephesians, "FLY LIKE AN EAGLE," we conclude with a story.
2. It is a LOVE STORY.
 - a. Because sometimes LOVE is easier to tell
 - b. ...than to preach.

I. THE STORY

1. I was born on the east side of the city.
 - a. I grew up along an asphalt city street that melted in the ~~sun~~^{burning} heat of summer and crumbled in the ~~sun~~^{bitter} cold of winter.
 - b. It was above the street, actually.
 - 1) High up near the fire escape on the eighth storey of a ~~drab~~^{grey} tenement building.
 - 2) All eight of us kids crammed into a two room plus kitchen plus bathroom cubicle.
 - c. My father was gone--God is the only One Who knows where he went.
 - d. And my mother--God rest her soul--did the best she could with what she had....
 - 1) Which was hardly more than eight hungry mouths besides her own to feed.
 - 2) How she did it, I'll never know.
 - e. But then, I wasn't around much.
 - 1) Number six of eight isn't very high on any pecking order.
 - 2) I guess I was born to be a child of the city.
2. And maybe that was the problem.
 - a. Somehow I grew up believing that love is for the lucky.
 - b. And the lucky aren't born on the eighth floor of anywhere...not if the eighth storey is such a ~~and~~^{sad}, sad story.
 - c. And maybe love is just a lucky accident that happens on a worn-out rabbit-eared black and white television set that glares in the dark of an eighth storey tenement apartment.
 - 1) And you're asleep...but you're not.
 - 2) As you peer from out of that thin blanket and stare across the room at your mother, whose own ~~blank~~^{stare} stare at the TV is proof that love's lucky accident doesn't happen on the eighth storey.
 - d. Which is why I WANT TO TELL YOU MY STORY...A LOVE STORY
 - 1) Because it's a story that love is no accident at all.
 - 2) And even though ~~CHELSI~~^{CHELSI} died, I discovered the truth that LOVE ~~DOESN'T~~^{DOESN'T}.
3. ~~CHELSI~~^{CHELSI} I saw her for the first time on the RTA.
 - a. Like a thousand other early morning commuters, I had ~~jumped~~^{jumped} my tired body into the rush hour press that depended on this rapid transit system to get us all ~~up~~^{up} to the ~~top~~^{top} and work somewhere.

- b. I had been working for a ^{couple} years, now.
- 1) Somehow I had survived and managed my worn-out tennis shoes all the way through my ~~side~~ high school.
 - 2) It hadn't been easy.
 - 3) I had a few friends, close ones ^{anyway} at that.
 - 4) But I've never been athletically inclined, and so my pathways were always on the outside of the inner circles of jocks and heroes and kids like that.
 - 5) But I really hadn't done too terribly with my grades.
 - 6) It was just that since mother was gone and I was on my own, the costs of going on to any college were beyond my slim pickings.
 - a) Mother had disappeared my junior year.
 - b) I climbed to the eighth storey one afternoon to find a note on the kitchen table that she had left on a trip and wouldn't be coming back and that my two younger sisters had gone with her and that she really loved me and knew that I'd be strong and take care of myself and that I could live with my oldest sister and her husband a few neighborhoods away....and be good, because Mama loves you.
 - c) And for the first time I can remember, I cried...all alone on that plaid hide-a-bed, I cried.
 - d) And when I was through I crammed the note in my pocket, went back down eight flights of stairs, crossed town, and moved in with my sister and her husband.
 - 7) I had gotten a part-time job to help with the expenses of living with them and had gone on to finish up my high school.
 - 8) After graduation and a summer of wandering through the help-wanted ads, I had finally landed a job at downtown trucking firm that needed another pair of arms in the loading bin.
 - 9) It wasn't exactly the job of my dreams, BUT I HAD ALREADY LEARNED THAT DREAMS LIKE LOVE — THE ACCIDENTALLY COME TRUE FOR THE LUCKY.....
 - 10) And the lucky aren't born on the eighth storey of anywhere.
- c. But then, I met CHELSI.
- 1) As I already said, I saw her for the first time on the early morning RTA pounding down the track into the heart of the city.

- 2) When the automatic doors of the RTA slid open at a stop called Fernridge she swept in with a crowd of other early morning commuters.
 - 3) But she swept in...like a bright beam of sunlight in ^{on a gloomy grey morning.}
 - 4) It was her smile and her eyes...directed at no one in particular...but I couldn't help staring in a silent bit of awe and half surprise.
 - 5) Once the RTA had clackity-clacked to the downtown station, she was gone with the crowd. ~~But all day long~~ in the loading bin that glow, that aura of that shining stranger kept coming back to me.
- d. And when I got on the 7:04 the next morning.... she was there again at Fernridge...and again... and again.
- 1) Until I found myself actually looking forward to that bit of sunshine that would slip onto the RTA at a station called Fernridge.
 - 2) A very special stranger whose eyes and faint ~~smile~~ spoke of a world to which I was a stranger.
- e. Her name? CHELSI.
- 1) I found that out the morning we ended up crowded against the cold chrome bars beside the train bench.
 - 2) No room to sit...we clutched the overhead ^{hand grips} and balanced in the swaying crowd.
 - 3) In a moment of foolish courage, I turned to her and made some remark about the weather.
 - 4) It wasn't exactly a momentous beginning.
 - 5) But her laughing retort was the first crack in a door I had never opened before.
 - 6) And jammed in that RTA that early morning, I met a girl named CHELSI and a door called MAYBE..
 - a) Maybe people born on the eighth storey of anywhere can find the special secret of a somewhere called LOVE.
 - b) MAYBE, and CHELSI.
4. A few more early morning meetings between Fernridge and the downtown station, and I had worked up the courage to ask Chelsi if I could meet her after she got off work, and we could have supper?
- a. Chelsi was a clerk in the Breckenheim department store, fourth floor.
 - b. My truck-loading job usually let out at 4:30, which would give me enough time to clean up and walk to Breckenheims.

- c. She agreed, and so I met her the next evening after work and walked and laughed with her down the store-lit city sidewalk to an inexpensive little Chinese restaurant I could afford.
- 1) Nothing fancy, the beginnings of this love story.
 - 2) Just two half grown-up strangers who had found a bit of sunlight in each other's company.
 - 3) Or maybe I was the one to catch the spilling beams through the open crack in a door called MAYBE.
 - 4) And so maybe it would be alright if I told her.
 - 5) And I did...the story of my eighth storey life.
 - a) My father gone.
 - b) My mother after all those years...gone.
 - c) Living with my sister and her husband.
 - d) A dream to go on to college, but no money and no luck.
 - 6) And Chelsi listened.
 - 7) I don't know why I had to spoil this first supper with my own personal misfortune....
 - 8) But maybe it was meant to be...because after Chelsi listened, Chelsi spoke.... quietly about her own life...
 - a) And living with elderly parents who couldn't afford much of anything for her.
 - b) A year of night school classes in accounting...
 - c) She shared it with me, her dream of becoming a CPA and forming her own firm.
 - d) But dreams don't always come true over night, she went on, and so she was taking a hopefully short intermission at Breckenheim until the dream went on.
 - 9) And why couldn't I do the same? she asked.
 - a) Sure it'd be hard work...
 - b) But if I really wanted to pursue a legal profession as I'd said, couldn't I?
 - 10) And a door called MAYBE seemed to widen another crack.
- d. Two fortune cookies that spoke of better days ahead, and a girl named Chelsi and I laughed our way home on the night RTA.
- 1) She was off at Fernridge.
 - 2) But I knew I'd see her again.
5. And though this love story ends in death, I want you to know that it began in life.
- a. A new life to which I was an ~~un-attuned~~ stranger.
 - b. Every time the doors at Fernridge slid open...and she'd be there.

- 1) For an eighth storey heart like mine that had never really had anyone there.
 - 2) And now there was someone...there....along with a door called MAYBE whose crack was widening brighter and brighter.
 - 3) And LOVE...that special somewhere on the other side of the door....MAYBE it is a somewhere that even belongs to the somebody's born on the eighth storey of anywhere.
- c. It was for me...and a girl I loved named Chelsi.
6. And before long I was enrolled in the city college for some night classes.
- a. History and political science, a class here and a class there that might apply to a distant future law school somewhere.
 - b. And back-breaking days at the loading bin of the trucking firm.
 - c. And seeing Chelsi before work, or meeting at Breckenheims after work.
 - d. And walks in the city park.
 - e. And picnics in the country.
 - f. And finally the evening when with heart pounding I stepped into the little residential house that Chelsi called home.
- 1) I'd been there before and had grown to know her parents over suppers now and then.
 - 2) But this time it was different.
 - 3) Not having parents of my own and being a stranger to a sense of belonging to someone's life... --and really only having known rejection in any family sense of life...
 - 4) I had shared with Chelsi my painful fear of this evening visit...and what would happen if...
 - 5) But as she stood there in the wings of their small living room, Chelsi's eyes glistened with reassurance.
 - 6) I took a deep breath, licked my lips, and then falteringly announced to her parents that I had fallen in love with their daughter and had asked her to spend the rest of life with me and she had accepted and would they mind?
 - 7) The elderly gentleman looked at his wife, then at Chelsi, then at me...and slowly rising from his easy chair he stepped in front of me.
 - 8) WOULD HE MIND? Looking me straight in the eye, he broke into a wreath of smiles...and giving me one of his characteristic Old World bearhugs, he held me at arm's length and announced: "YOU WILL BE MY SON!"

- 9) Chelsi and her mother were already hugging and laughing and crying and as her father went over to join them, I slipped into the bathroom. ~~And~~
- 10) ...and all alone I cried my eyes out. ~~And~~
 - a) Because maybe LOVE is no accident at all.
 - b) And it can even happen to those who are ~~be called~~ born on the eighth storey of anywhere.
 - c) Because for the first time in my life, my heart felt like I really belonged...for I was loved.
7. We got married...in a little country church we had chanced upon in one of our Sunday afternoon excursions.
 - a. Just a handful there.
 - b. But for Chelsi and me, what did it matter.
 - c. A door called MAYBE had been flung open, and together we would roam a somewhere called LOVE!
8. The days and weeks flew by!
 - a. We were as poor as the church mice in that country church!
 - b. But we had each other, and that was all that mattered.
 - c. Chelsi kept her job at Breckenheims and I struggled on at the trucking firm.
 - d. Two evenings a week I crammed in as many night classes I could towards law school.
 - e. And then came Christmas, our first Christmas in our tiny apartment.
 - 1) I came home exhausted after work and class one night to find the apartment blinking and flashing with every color of the rainbow!
 - 2) Chelsi and I sat in the blinking glow together.
 - a) Not speaking...just lost in thought
 - b) I guess if ever there were a season of the year where love shined in its brightest colors, it must be this one.
 - c) I was never very good with words at moments like that, but I remember trying to tell Chelsi how deep was my love for her.
 - d) And she didn't have to tell me...because I knew...oh how I knew that she loved me.
9. After the holidays it was back to the rat race again.
 - a. Actually Chelsi only got a few days off from Breckenheims...and I had a week's break.
 - b. But January night school led to summer night classes and another fall and another winter.
 - c. And with my protracted class schedule and a juggled work schedule, Chelsi's plans for her career kept getting shoved farther and farther into the future.

- d. I felt badly about it....and now and then would suggest to Chelsi that maybe she should quit her job and pursue her degree in accounting.
 - 1) After all, I could wait to finish my night school.
 - 2) And besides, she was one who gave me the courage to dream this dream anyway.

----So she should be the first to get the chance to make a dream come true.
 - 3) I had my job, and if we tightened our budget a bit, surely we could make it!
 - 4) But Chelsi would never acquiesce!
 - a) Falling in love with me was all the dream she wanted for now...so she kept coming.
 - b) And besides, her job at Breckenheims was paying more than mine, and so that's why I should go ahead and finish my studying for law.
 - c) Once I had become a famous lawyer, she would smile, then she would pursue her dream of accounting.
- e. And so seasons tumbled into seasons, and months followed months.
- f. And I fell more deeply in love with a girl named Chelsi.
 - 1) I had never known a love like hers.
 - 2) I had never known a love that could give me such a buoyant, believing reason for living.
 - 3) I had never seen a love so willing to sacrifice itself, for the good of the one it loved.
 - 4) But then I never known love until I had known Chelsi.
10. It's hard to believe it took five years, but at last the happy day arrived.
 - a. Graduation exercises for city college.
 - b. And this time it wasn't at night!
 - 1) Chelsi was on tip toe waving crazily at me as I walked down from platform, diploma in hand!
 - 2) Her parents were snapping their flash cubes as Chelsi and I posed arm in arm.
 - 3) It really was her degree as much as it was mine.
 - c. Then it was waiting through the summer and fall as law school applications were sent out.
 - 1) I'd had to wait longer than I expected since the L'SATs were offered so long after night school graduation.
 - 2) I held my breath as I studied my scores.
 - 3) They weren't the highest...but they weren't so low.

- d. And ^{6a} ~~one by one~~ the ^{first} ~~applications~~ ^{to law school} went out.
- e. And I waited.
- f. And the tensions mounted.
- 1) ^{in the weeks before} I was trying to find some legal or para-legal kind of job.
- 2) But all that kept available were my hours down at the trucking firm.
- 3) Chelsi tried to ease the tension and wait with her characteristic and cheerfully positive attitude... SHE JUST KNEW THAT I WAS GOING TO THE GREATEST LAWYER THE CITY HAD SEEN.
- 4) But I was getting tired of waiting... tired of working... tired of wishing... wondering
- g. And when I came home that evening and found a thin envelope from the law school I dreamed of entering, I was ecstatic!
- 1) I ripped the envelope open.
- 2) Chelsi stood beside me, bated breath, squeezing my arm.
- 3) The form letter was simple and direct, thanking me for applying but regretfully announcing that my application had been turned down.
- 4) I was absolutely crestfallen, devastated, and in an irrational moment of angry frustration and disappointed rejection, I LASHED OUT AT CHELSI.
- 5) I don't know why I did.
- a) But I couldn't yell at the law school, SO I YELLED AT HER.
- b) Pounding the dinette table, I shouted about how this had all been her idea in the first place!
- c) I was happy in life and would have been content to rise up through the trucking firm if I hadn't met her and her big dreaming kick hadn't forced me into all those wasted, wasted hours and nights at the city college.
- d) And I hoped that she was happy now that she could see how my life has turned out into nothing.... did she see this piece of paper.... nothing.
- h. Chelsi stood beneath the kitchen light for a moment... wide-eyed, a pained expression of hurt in her brimming eyes.... she just stood there as I fumed into silence.... then slowly her tears began to spill... she just stood there... until finally she turned, picked up her coat, and walked out the door.

1. Still angry I called after to her as to where she thought she was going....
- 1) My only answer was the latching of the door behind her.
- 2) Chelsi was gone.
1. Angry at the law school, mad at myself for getting mad at Chelsi, I slumped on the couch.
- 1) Quietly I sat there, the supper table still set for two.
- 2) And in that silence my heart began to gnaw at my mind.
- 3) What had I done? Why did I have to go and vent all my tense frustrations on Chelsi?
- 4) After all, she was the one who had loved me to the place where I could even dream at all.
- 5) She was the one who had forestalled her career dreams just so I could pursue my new ones.
- 6) It was Chelsi's hours at Breckenheims that helped pull us both through to my graduation and..... now this.....
- 7) I held the crumpled letter of rejection in my hand
- j. I must have sat there in silence for an hour, recalling, regretting, reliving....
- k. But Chelsi didn't walk back through our door.
1. I began to get worried.
- m. Trying to sound casual, I called her parents to see if she had stopped by this evening for a visit.... no, was everything alright.... I assured them it was.
- n. But now I was really getting worried.
- o. I finally grabbed my coat and walked the neighborhood sidewalk down to the corner store.... no sign of Chelsi.
- p. Desperate now and scared, I hurried back up the dimly lit sidewalk... heart pounding in fear.
- q. Approaching our apartment building again, I looked across and up the street... a lone figure walking towards me. I saw her across the street over
- r. Calling her name, I raced up the sidewalk.
- s. It was Chelsi... she looked up at my call... it was a look of anguished love that I will never forget.. AND WITH A CRY SHE CAME RUNNING ACROSS THE STREET TOWARDS ME.
- t. In that split second two headlights sped down the street... and in that single moment of anguished love... Chelsi was struck down.
- u. And in my arms, Chelsi died.

11. The next morning a letter arrived at what had been
OUR apartment.
a. It was from a second law school.
b. I had been accepted.

II. THE SCRIPTURE

1. Hear now the Word of God one final time from the
book of Ephesians.

2. Eph 3:17-19, 5:1
AND I PRAY THAT YOU...
MAY HAVE POWER...
TO GRASP HOW WIDE
AND LONG.

AND HIGH
AND DEEP

IS THE LOVE OF CHRIST,
AND (THAT YOU MAY) KNOW THIS LOVE
THAT SURPASSES.

KNOWLEDGE. . . .

(AND THAT YOU MIGHT) LIVE A LIFE OF LOVE."

3. Let us pray.....Amen.

APPENDIX E

Worship Bulletin



FLY LIKE AN EAGLE

**"FLY LIKE AN EAGLE:
A Deslay in Superlatives"**
Soar to the Great Themes of Ephesians' Theology
at the Sabbath Morning Celebrations
8:45 and 11:20

**"FLY LIKE AN EAGLE:
Children of Light"**
Scale to the Grand Peak of
Ephesians' Practical Christianity
at the Celebration Break
Wednesdays, 7 p.m.

Responsive Word

The Lord is the everlasting God, the Creator of the ends of the earth.
HE WILL NOT GROW TIRED OR WEARY, AND HIS UNDERSTANDING NO ONE CAN FATHOM.
He gives strength to the weary and increases the power of the weak.
EVEN YOUTHS GROW TIRED AND WEARY, AND YOUNG MEN STUMBLE AND FALL;
but those who hope in the Lord will renew their strength.
THEY WILL SOAR ON WINGS LIKE EAGLES; THEY WILL RUN AND NOT GROW WEARY, THEY WILL WALK AND NOT BE FAINT.

—Isaiah 40:28-31 (N.I.V.)

Pastoral Staff

istor: Dwight K. Nelson, 473-1191
Associate Pastors: Glenn E. Bowen, 471-1713; Paul M. Matlock, 1-1420; Michael E. McKenzie, 473-1232; Patrick Morrison, 1-5558; David G. Rand, 473-3175; T. Irvine Rush, 471-1134.
Church phones: 471-7317; 3133; 3134.

The Pioneer Family at Worship
EIGHT FORTY-FIVE AND ELEVEN-TWENTY A.M.
Celebration of Our Purpose
CONGREGATIONAL PRELUDE *Lift High the Cross* No. 362
PASTORAL WELCOME
Patrick Morrison, David G. Rand, Dwight K. Nelson
CHURCH FAMILY LIFE

Celebration of God's Presence
INTROIT *Holy, Holy, Holy* Franz Schubert
CALL TO WORSHIP No. 855
HYMN OF CELEBRATION No. 228
A Hymn of Glory Let Us Sing *Laus Uns Erfreuen*
PRAYER OF CONFESSION AND INTERCESSION
C. Raymond Holmes
Prayer Response Amen Van Denman Thompson

Celebration of God's Proclamation
RESPONSIVE WORD Janice Watson and Cathie McDaniel
*Donna Wheeler and C. J. Yoon
HYMN OF MEDITATION No. 86
How Great Thou Art Stuart K. Hine
SERMON Dwight K. Nelson
"Fly Like an Eagle: A Deslay in Superlatives"

Celebration of Our Praise
ANTHEM
Praise, My Soul, the King of Heaven arr. John F. Wilson
Pioneer Memorial Church Choir and Andrews Academy Choirs
Academy Brass Choir
Ralph Coupland, conducting
*Thou Who West God Katherine Davis
University University Festival Choir
Zvonimir Hacks, director
TITHES AND OFFERINGS Michigan Advance
PRAYER OF PRAISE Edwin F. Buck, Jr.
TESTIMONY OF PRAISE Hans-Jürgen Holman
HYMN OF PRAISE *The Lord's Prayer* Albert Hay Malotte
BENEDICTION Dwight K. Nelson
Benediction Response
God Be With You Ralph Vaughan Williams
POSTLUDE *Finale, Symphony No. 1* Louis Vierne

PRESIDING PASTORS:
Patrick Morrison, David G. Rand and Dwight K. Nelson
ORGANIST: C. Warren Becker

† Latecomers will be seated
‡ Please be seated until ushered out

* Denotes 11:20 a.m. service

Pioneer Memorial Church of Seventh-day Adventists at Andrews University

September 28, 1985

400 UNIVERSITY BOULEVARD
BERRIEN SPRINGS, MICHIGAN

Window on Worship

Just a portal, really, this new Window on Worship. But if you gaze through it long enough, you'll see him. Circling aloft in the brassy heavens, screaming a cry of freedom, soaring higher and higher and higher. . . .

"Fly Like an Eagle." Because maybe the time has come: And maybe this Day of new beginnings is the right time. Just a window on the future. But if we'll fly through it, who can dream of the heights that await us when we soar with God?

—Pastor Dwight



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VITA

Dwight K. Nelson was born to missionary parents, Paul and Barbara Nelson, in Tokyo, Japan, on April 19, 1952. The son of a preacher, he moved throughout Japan, learning its language and completing his elementary education. He attended Far Eastern Academy on the island of Singapore and graduated in 1969. Having traveled twice around the world, Dwight enrolled at Southern Missionary College, Collegedale, Tennessee, and received a Bachelor of Arts degree in Religion with double minors in applied theology and history in 1973. In June, 1974, he married to the former Karen Oswald, a registered nurse. They have two children, Kirk and Kristin, born in 1979 and 1986, respectively.

In 1973 Dwight was invited to serve in the Oregon Conference of Seventh-day Adventists, where he pastored until 1983. His pastorates in that conference were in Roseburg as a youth pastor, Springfield-Fall Creek as an associate pastor, Coquille-Myrtle Point as pastor, and East Salem as an senior pastor. During his ten-year pastorate in Oregon, he completed his Master of Divinity at the Theological Seminary at Andrews University in 1976. He was ordained to the ministry of the Seventh-day Adventist Church in July 1979.

In May 1983, Dwight became the senior pastor of the Pioneer Memorial Church on the campus of Andrews University, where he continues to serve. He received his Doctor of Ministry degree from Andrews University in

June 1986. He is a member of Phi Alpha Theta, the national historical honors society, and the Academy of Adventist ministers. His professional interests continue to be preaching and communicating the Word of God.